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THE
MODERN TRAVELLER.

VOLUME THE FIRST.

PALESTINE.



THE
MODERN TRAVELLER.

A
DESCRIPTION,

GEOGRAPHICAL, HISTORICAL, AND TOPOGRAPHICAL,

OF THE

VARIOUS COUNTRIES OF THE GLOBE.

IN THIRTY VOLUMES.

BY JOSIAH CONDER.

VOLUME THE FIRST.

LONDON:

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MDCCCXXX.

THE LIFE OF SAMUEL JOHNSON

BY MISS HANNAH MORE

LONDON:

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TO

THE KING,

UNDER WHOSE PACIFIC SCEPTRE,
DIVINE PROVIDENCE HAS PLACED MORE THAN A SIXTH PORTION
OF THE HUMAN RACE;

THE CONSTITUTIONAL MONARCH OF THE BRITANNIC ISLANDS;

THE KING OF HANOVER;

THE LORD HIGH PROTECTOR OF IONIAN GREECE;

THE SOVEREIGN PARAMOUNT OF INDIA, CEYLON, AND AUSTRALIA ;
AND

PROTECTOR OF THE POLYNESIAN ISLANDS;

THE LORD OF SOUTHERN AFRICA AND SENEGAMBIA,
OF THE WESTERN INDIES,

THE CANADAS, AND NORTHERNMOST AMERICA :

This Attempt

TO PRESENT AN ACCURATE AND AUTHENTIC DESCRIPTION OF
THE VARIOUS COUNTRIES OF THE GLOBE,
DRAWN CHIEFLY FROM THE REPORTS OF BRITISH TRAVELLERS,

IS,

WITH HIS MAJESTY'S GRACIOUS PERMISSION,

MOST RESPECTFULLY DEDICATED,

AS THE HOMAGE OF

HIS MAJESTY'S HUMBLE SERVANT,

AND LOYAL SUBJECT,

JOSIAH CONDER.

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P R E F A C E.

THE best extant collection of Voyages and Travels in the language, extends to seventeen very large and closely printed quarto volumes. But in that, or any similar work, the reader would in vain seek for an accurate account of the present state of a single country on the face of the globe. Amusing and often valuable as are the recitals of the older travellers, they of necessity abound with obsolete errors; they are generally barren of scientific information; and much of the information they contain, is out of date.

Were a collection of Voyages and Travels to be now published, in order to have any claim to completeness, it could not be comprised in less than fifty or sixty quarto volumes,—the size of an Encyclopædia; and after all, the collection would present only the crude materials of geographical knowledge, without order or arrangement.

To give the results of modern discovery, combined with our previous stock of information, in a succinct and popular form, so as to exhibit, at one view, the present state of our knowledge with regard to each particular country traversed by European Travellers, was the object proposed in undertaking the present work. The only publication in which this had been

attempted with any degree of competent ability, is the Geography of M. Malte Brun. In his steps, it were no disgrace to follow. His plan, however, is somewhat different; the topographical description is for the most part extremely brief and hurried, while the dissertations are extended beyond what might seem proper in a popular work; added to which, the researches of English and other Travellers have very considerably enlarged our means of information since the commencement of his admirable publication.

It is scarcely necessary to advert to the geographical articles contained in the Encyclopædias, which are, in general, as meagre as they are inaccurate. An honourable exception may be made in favour of the articles in the Encyclopædia Metropolitana. Still, topographical detail is necessarily precluded in such works; and the information sought for is often distributed through different volumes. It is also a serious drawback upon the value of all such compilations, that no references, except of a very general nature, are made to authorities.

It has been made a marked feature of the present work, that authorities are specifically and minutely cited for every statement; so that the reader has not only a pledge that the information has been faithfully and scrupulously drawn from the original sources which are cited, but he is in no case required to take the statement implicitly upon the Editor's authority, the means of verification, or of detecting any error, being always afforded him. In no case has any authority been cited, that has not been actually consulted. In the topographical description, copious extracts have been freely introduced, whenever the language of the respective writers could be employed to advantage.

But, as regards more especially the geographical survey and the historical narrative, the publication is, to an extent which the Editor did not contemplate, an original work.

The labour has not been slight, of wading through so large a mass of reading, amounting to many hundred volumes. But this has not been the most arduous part of the Editor's task. Owing to the conflicting nature of the details, in numerous instances, it has cost no small pains to reconcile the discordant statements, or to determine which authority to follow; and a critical estimate of each work has often been a preliminary task of indispensable necessity. The most popular work has not always been found the most trustworthy, or the most replete with substantial information. On the contrary, the most valuable materials have not unfrequently been extracted from the dullest volumes.

It was one part of the plan, so to arrange the volumes that the description of any country might be sold separately. To adhere to this arrangement has often been extremely difficult, as it has required the Editor not only to complete within a given time, but to compress within a given quantity, the description of a country. In a few instances, it has therefore been necessary to connect two countries, as Syria and Asia Minor, Persia and China, Spain and Portugal, Peru and Chile, in order to preserve uniformity in the size of the volumes.

The proportion of the work assigned to the description of the several countries, will not always be found to answer to the extent of territory, nor even to the anticipations of the reader. It will, however, be readily perceived, why an entire volume is devoted to

Palestine, a small province of the Turkish empire, and two volumes to Greece. On the other hand, China, Abyssinia, and Chile may seem to occupy much too inconsiderable a proportion. But the designation of the work will remind our readers, that its primary design was, to give the researches of Modern Travellers, and that countries untraversed by Europeans could with little propriety be the subject of extended description. The vague and prolix narratives of the Missionaries and older travellers, in which much that is curious is obsolete, and much that is entertaining is of doubtful authority, it formed no part of our plan to submit to any process of abridgement or analysis. In the geographical sketch which is given of those countries, the present state of our actual information will be found fairly exhibited.

The order of publication in which the volumes appeared, was in some measure arbitrary and accidental, although partly regulated by the public interest attaching to the particular country at the time. And the Editor esteems it as a most fortunate circumstance, that, while endeavouring to gratify this interest, he has uniformly been enabled, by the unanticipated publication, at that precise moment, of some important work relating to the country in hand, to avail himself of the latest authorities. With regard to the countries described in the earlier part of the series, little additional information has since been furnished. But, had India been given before the publication of Bishop Heber's most interesting Journal,—had the description of Africa been completed prior to the appearance of the volumes by Captain Beechey, M. Pacho, and the last journal of Captain Clapperton, —had Peru been given at an earlier period of the revolutionary contest,—or had our description of the United

States been compiled on less recent information,—the value of the work would, without any blame attaching to its Editor, have been materially diminished. He is happy, therefore, to acknowledge his great obligations to the interesting volumes he has alluded to. It is at the same time as collated and combined with our previous information, that their contents acquire their chief permanent value.

To the general reader, the historical account of the various countries will perhaps be the most interesting portion of the work, as it is that which has cost the most labour, and required the most care. This, in some instances, is, of necessity, far more minute and extended, than was thought requisite in others. The ancient history of Egypt, of Persia, and of Arabia, forms an indispensable introduction to their modern geography. On the other hand, the Editor has not affected to give a history of Ancient Greece; but a full and fair account, he flatters himself, will be found, of the revolution which has restored Modern Greece to the name of a country. A description of Mexico would have been very incomplete without the history of its conquest by Cortes, or of the recent revolution which has established its independence. Of the South American Revolution also, recent documents have enabled him to give a complete history.

Of the four volumes devoted to India, (a large and yet inadequate portion of the work,) nearly two are occupied with its ancient and modern history; but the latter will be found to comprise, to a considerable extent, a topographical description of the country. In entering upon the boundless field of investigation which India presents, the complicated nature of the Editor's labours was not a little increased by the

extremely crude and imperfect state of both our geographical and statistical knowledge relating to that highly interesting region. Of this, a few instances may be given. Scarcely two geographers are agreed as to the countries which ought to be included under that appellation; and in both the names and the general arrangement of the provinces, there will be found considerable variation in our best authorities. As to the population of India, a difference of not less than thirty millions will be found between the estimates of Humboldt and Malte Brun. As to its ancient geography, the learning of D'Anville, owing to the deficiency of his information, has failed to decipher it. In his day, the Burrampooter was unknown as one of the principal rivers of India. Major Rennell's invaluable work has done much towards illustrating the geography of India; but, owing to the same circumstances, much of it is hypothetical. Since its publication, some particular provinces have been explored and partially described by military writers; some important trigonometrical surveys have been executed; and, scattered through the numerous volumes of the Transactions of Learned Societies and periodical registers and journals, are to be found highly valuable illustrations of the natural and political history, religion, and antiquities of Hindostan. But little or nothing has been effected in the competent and scientific arrangement of these stores of information.

The Editor would gladly have been excused from undertaking so laborious and delicate a task as that of attempting to give the outlines of a history which, commencing in fable, terminates in politics; while the intermediate portion embraces a complexity of detail which it is particularly difficult to bring into order, or to compress into a succinct narrative. He

wishes to speak with the utmost diffidence of the manner in which he has executed his task ; but he may be forgiven for pointing out what he has attempted.

The history of India divides itself into three grand periods, the ancient history, the Mohammedan annals, and the history of the European colonies. Its ancient history, of which a brief sketch only has been attempted, still remains to be competently written. The materials for illustrating the annals of the Mohammedan dynasties, are sufficiently copious. While Ferishta's history has formed the basis of the sketch, the valuable work of Major Price, the interesting *Memoirs of Baber*, Orme's *Historical Fragments*, Mr. Mill's spirited outline, and even Mr. Maurice's ponderous volumes, have been diligently consulted, and have contributed largely to the materials of the narrative. The *History of British India* occupies the second, and part of the third volume. This was of course by far the most difficult task. When it is recollected, that Mr. Mill's able work, extending to six closely printed volumes, comes down no later than the close of Lord Wellesley's administration in 1806, and that the brilliant administration of Lord Hastings, which has completed and consolidated our conquests in India, is not included in his narrative, the mere labour of abridgement will be seen to be far from inconsiderable. Mr. Mill's *History* is itself a digest of multifarious and discordant materials ; and his narrative almost defies abridgement by its conciseness. A considerable portion of his volumes, however, is occupied with legal and political disquisitions, into which it has not been deemed proper to enter ; and the design of his work led him at the same time to confine himself to the political history of the British

possessions, to the exclusion of many interesting details connected with the general history of India. Although, therefore, his authority has been chiefly followed, so far as available, it was found necessary to have recourse to other sources of information; more especially to the highly interesting and valuable History of the South of India, by Colonel Wilks, Sir John Malcolm's Political History of India, Major Grant Duff's History of the Mahrattas, and, where Mr. Mill's history terminates, to the recent publications of Mr. Prinsep and Colonel Valentine Blacker. By refraining from political disquisition, by omitting or compressing the military and legislative details, and by observing as much conciseness as was consistent with distinctness, the Editor has endeavoured to comprise within his narrow limits, every material fact, and to present, for the first time in a consecutive and complete form, a history with which no Englishman ought to remain unacquainted. The authorities which it has been found necessary to consult for the history and description of India alone, and to which references are always given, amount to upwards of sixty quarto, and as many octavo volumes.

The Notes of the work are more numerous and sometimes longer than the Editor could have wished; but into this form it appeared necessary to throw, first, the authorities for the statements in the text, and what may be called the various readings, when respectable authorities were at variance; secondly, illustrative anecdotes, which would have interrupted the description or narrative; thirdly, etymological explanations, scriptural references when the subject admitted of Biblical illustration, and occasionally such brief observations, queries, or other mis-

cellaneous matter as the Editor has ventured on his own responsibility, and which he has deemed it better to offer in the shape of comment, than of text. He has strenuously resisted, however, the temptation to deviate into any lengthened disquisition; and has aimed more at exciting and directing further inquiries, than at giving expression to any opinions of his own upon the antiquarian or geographical points of inquiry that have been adverted to. In fact, to facilitate the labours of future travellers, and to enable them to turn their opportunities to better account, by being put in possession of the results of previous investigation, has been one main object; and it is in this way, the Editor flatters himself, that the work is destined to advance the progress of knowledge. With this view, the routes and distances have been laid down, so far as practicable, with a minuteness that may seem unnecessary to the general reader, but which the traveller in foreign lands will appreciate.

Another feature of the work upon which much care has been bestowed, is the statistical tables, exhibiting the corresponding ancient and modern territorial divisions, the extent of surface, population, &c. Of the tables which add so materially to the value of M. Malte Brun's work, the Editor has of course availed himself; but, in most cases, he has found it necessary to compile them from more recent information, and to follow his own judgement in the geographical arrangements. It is to be lamented, that no work on geography in the English language, (the translation of M. Malte Brun excepted,) has any claims to scientific accuracy.

The Editor must now speak of the assistance he has received in the compilation of these volumes. Nothing

was further from his intention, when, at the request of the Publisher, he drew up the Prospectus of the work, than to undertake, by himself, a labour of such magnitude; more especially under the disadvantages of a periodical publication. The design was, to engage several hands in the work. The volume on Russia was accordingly undertaken, and, for the most part, written, by a Gentleman who no longer lives to receive this public acknowledgement—the late W. Stevenson, Esq., of the Treasury, the able Editor of Kerr's Voyages and Travels. Before, however, his respected colleague had found time to complete his task, the Editor had been compelled by circumstances to produce, in succession, eighteen parts (nine volumes) of the work; and the experiment convinced all parties, that the idea of employing various writers to concur in the same precise plan, so as to preserve a uniformity and correspondence in the different parts of the work, was chimerical. Mr. Stevenson was not anxious to encounter the labour of a second task. In another quarter, where effective assistance had been looked for in the description of Spain, the Editor was completely disappointed, and was compelled to execute the task himself. In a third instance, he feels bound to acknowledge his obligations to Edward Upham, Esq., the Author of the “History of Budhism,” for his contributions to the volume descriptive of Birmah. With these exceptions, the Editor has been compelled to take upon himself the undivided labour of authorship, at some risk to his health, and at the complete sacrifice of his leisure. But he has no cause to regret on his own account, whatever he may on that of the public, the unforeseen necessity of completing, single handed, a work, from the compilation of which he has reaped so much pleasure and instruction.

It scarcely belongs to the Editor, to advert to the extreme cheapness of the work. Yet, it is due to the Publisher to point out the fact,—that every volume contains a quantity of letter-press equal to two ordinary octavo volumes of double the price.

The highly flattering and encouraging notice that has been taken of the work, during the course of publication, by the various literary journals, while it has materially contributed to extend its sale and popularity, has not a little excited the Editor's anxious efforts to render it as worthy as possible of the public approbation.

It only remains to advert to what has *not* been accomplished, and what it would have been impossible to accomplish,—a complete description of *all* the countries on the face of the globe. The work, it will be seen, comprises all the regions of the East, of the western hemisphere, and of Africa, which are accessible to the European traveller ; it includes a description of Eastern Europe, and of the Western Peninsula ; but that which is specifically termed the Continent, that is to say, the countries formerly comprised in what was called the Grand Tour,—France, Germany, Holland, Switzerland, and Italy, are passed over. No disappointment, the Editor is confident, will be occasioned by this circumstance, since the attempt to comprise them within the present series of thirty volumes, would have been absurd. They belong to a home circuit, and will require a totally different plan to be pursued in describing them. Their geography requires little or no illustration ; their history is that of Europe ; the routes are, for the most part, laid

down in the road books ; the descriptions of their most prominent features have become trite. The antiquary, the naturalist, and the topographer find, indeed, in those countries, infinite matter for their respective pursuits ; and they are the favourite field of the political philosopher. But, for all these reasons, they could not be with propriety comprehended in the Popular Description we have given of the less familiar regions of remoter lands. If we may be allowed to make a verbal distinction, we should say, the former are the countries of the tourist : to have visited the latter, alone entitles the adventurous individual to rank as a traveller.

Should the Editor's life and health serve him, it is his intention to comply with the invitation of his Publisher, in attempting a description of the neighbouring countries in a series of distinct works, to appear from time to time as he may be able to complete them ; but, after the unremitting labours of six years, it is with no ordinary satisfaction that he puts the finishing stroke to the present series, and finds himself released from the irksomeness of a periodical engagement.

ERRATA.

[Most of the following inaccuracies have been rectified in the greater part of the impression.]

- Vol. I. Palestine, p. 22, line 18, *read* twenty-three hours (or about 100 miles) N.N.W. of Jerusalem.
- IV. Arabia, p. 27, line 5, *for* Gondurz, *read* Goudurz.
- V. Egypt, vol. i. p. 170, line 4 from bottom, *for* families, *read* individuals.
- VI. ——— vol. ii. p. 21, line 26, *for* Great Western Oasis, *read* the Smaller Oasis.
 ——— vol. ii. p. 166, note, line 8, *for* Meltpa, *read* Metopa.
 ——— vol. ii. p. 228, line 15, *for* Enamour, *read* Ain Amoor.
- VII. India, vol. i. p. 74, line 23, *for* Manghir, *read* Monghir.
 ——— vol. i. p. 79, line 7 of note, *for* boing, *read* being.
 ——— vol. i. p. 84, line 12, *for* lt it, *read* It is.
 ——— vol. i. p. 92, line 10, *dele* ".
 ——— vol. i. p. 92, line 20, *for* anpinga, *read* anhinga.
 ——— vol. i. p. 102, line 13, *read*, and that of, &c.
 ——— vol. i. p. 332, line 3 of note, *for* ironical, *read* irenical.
- VIII ——— vol. ii. p. 14, line 11, *for* 1740, 41, *read* 1640, 41.
 ——— vol. ii. p. 37, line 6 from bottom, *for* Nazir Jung, *read* Muzuffer Jung.
 ——— vol. ii. p. 134, note*, *read* The secret reason is said to have been, that the Rajah had been guilty of borrowing money of the Dutch, instead of applying to the great folks at Madras.
- IX. ——— vol. iii. p. 35, line 6 from bottom, *read* the scorching sands of Rajpootana, and the wild jungles of Gujerat.
- XI. Birmah, p. 78, line 14, *for* Brimans, *read* Birmans.
 ——— p. 95, line 5, *for* Binnah, *read* Birmah.
 ——— p. 107, line 3, *dele* or Bahar.
 ——— p. 358, note, line 5 from bottom, *read* which, I understood, was done by the present, &c.

ERRATA.

- Vol. XII. Persia, vol. i. p. 129 note, *for Asemas, read Acesines.*
- XIII. ——— vol. ii. p. 67 note, *for thirty miles, read fifty.*
 ——— vol. ii. p. 129, line 4, *for at, read to.*
 ——— vol. ii. p. 259, line 4, *for long. 40° E., read long. 48° E. (Kinneir), &c.*
- XV. Greece, vol. i. p. 139, line 12, *for Londari, read Leondari.*
 ——— vol. i. p. 139, line 14, *for Taygetum, read Taygetus.*
- XX. Africa, vol. i. p. 90, *for and falling; in and, read and falling in; and, &c.*
 ——— vol. i. p. 183, last line, *for vol. i., read vol. ii.*
 ——— vol. i. p. 203, line 12, *for Vaudals, read Vandals.*
 ——— vol. i. p. 277, line 14, *for Getuilan, read Getulian.*
- XXI. ——— vol. ii. p. 347, line 11, *for maket, read market.*
- XXVIII. Peru, p. 309, line 3 from bottom of note, *for earth, read hearth.*
- XXIX. Brazil. vol. i. p. 16, line 12, *for north, read south.,*
 ——— vol. i. p. 60, line 1, *for 1819, read 1809.*
 ——— vol. i. p. 94 note, *read 20 mil-reis.*
 ——— vol. i. p. 136, line 12, *for Prussian, read Russian.*

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THE
MODERN TRAVELLER,

ETC. ETC.

PALESTINE ;
OR,
THE HOLY LAND.

A District in the South-west of Syria, lying between Lat. 31 and 33½ N., and Long. 34½ and 37 E. ; bounded on the N. by the mountains of Libanus and Antilibanus ; on the E. by the Syrian Desert ; on the S. by Arabia Petraea and the Desert of Suez ; on the W. by the Levant.]

PALESTINE, the land of Israel, the kingdom of David and Solomon, the most favoured and the most guilty country under heaven ; during between two and three thousand years, the only section of the earth where the worship of the true God was perpetuated,—

“ Over whose acres walked those blessed feet
Which eighteen hundred years ago were nailed,
For our advantage, to the bitter cross” *—

this most interesting of countries is a small canton of Syria, included within the limits of the Turkish

* Shakspeare.

empire, and governed by the pashas of Acre and Damascus. In the map, it presents the appearance of a narrow slip of country, extending along the eastern coast of the Mediterranean; from which, to the river Jordan, the utmost width does not exceed fifty miles. This river was the eastern boundary of the land of Canaan, or Palestine, properly so called, which derived its name from the Philistines or Palestinians originally inhabiting the coast. To three of the twelve tribes, however, Reuben, Gad, and Manasseh, portions of territory were assigned on the eastern side of the river, which were afterwards extended by the subjugation of the neighbouring nations. The territory of Tyre and Sidon was its ancient border on the north-west; the range of the Libanus and Anti-libanus forms a natural boundary on the north and north-east; while in the south, it is pressed upon by the Syrian and Arabian deserts. Within this circumscribed district, such were the physical advantages of the soil and climate, there existed, in the happiest periods of the Jewish nation, an immense population. The men able to bear arms in the time of Moses, somewhat exceeded 600,000; which computation, when the Levites (20,000) and women and children are added, will give nearly two millions and a half as the amount of the population—as large as that of Sweden.* The kingdom of David and Solomon, however, extended far beyond these narrow limits. In a north-eastern direction, it was bounded only by the river Euphrates, and included a considerable part of Syria. It is stated,† that Solomon had do-

* During the Roman war in the time of Josephus, the province of Galilee alone furnished an army of 100,000 men.—*Jos. ell. Jud.* lib. ii. cap. 20. § 6.

† 1 Kings iv. 24.

minion over all the region on the western side of the Euphrates, from Thiphsah (or Thapsacus) on that river, in lat. $35^{\circ} 20'$, to Azzah, or Gaza. "Tadmor in the wilderness" * (Palmyra), which the Jewish monarch is stated to have built, (that is, either founded or fortified,) is considerably to the north-east of Damascus, being only a day's journey from the Euphrates; and Hamath, the Epiphania of the Greeks, (still called Hamah,) in the territory belonging to which city Solomon had several "store cities," is seated on the Orontes, in lat. $34^{\circ} 45' N$. On the east and south-east, the kingdom of Solomon was extended by the conquest of the country of Moab, that of the Ammonites, and Edom; and tracts which were either inhabited or pastured by the Israelites, lay still further eastward. Maon, which belonged to the tribe of Judah, and was situated in or near the desert of Paran, † is described by Abulfeda as the farthest city of Syria towards Arabia, being two days' journey beyond Zoar. In the time of David, the people of Israel, women and children included, amounted, on the lowest computation to five millions, besides the tributary Canaanites, and other conquered nations.

The vast resources of the country, and the power of the Jewish monarch, may be estimated, not only by the consideration in which he was held by the contemporary sovereigns of Egypt, Tyre, and Assyria, but by the strength of the several kingdoms into which the dominions of David were subsequently divided. Damascus revolted during the reign of Solomon, and shook off the Jewish yoke. ‡ At his death, ten of the tribes revolted under Jeroboam, and

* 2 Chron. viii. 4. † Josh. xv. 55. 1 Sam. xxiii. 24; xxv. 2.

‡ 1 Kings xl. 24, 25. See also 1 Kings xx. 34.

the country became divided into the two rival kingdoms of Judah and Israel, having for their capitals Jerusalem and Samaria. The kingdom of Israel fell before the Assyrian conqueror, in the year B.C. 721, after it had subsisted about two hundred and fifty years. That of Judah survived about one hundred and thirty years, Judea being finally subdued and laid waste by Nebuchadnezzar, and the temple burned, B.C. 588. Idumea was conquered a few years after. From this period till the era of Alexander the Great, Palestine remained subject to the Chaldean, Median, and Persian dynasties. At his death, Judea fell under the dominion of the kings of Syria, and, with some short and troubled intervals, remained subject either to the kings of Syria or of Egypt, till John Hyrcanus shook off the Syrian yoke, and assumed the diadem, B.C. 130. The Asmonean dynasty, which united, in the person of the monarch, the functions of king and pontiff, though tributary to Roman conquerors, lasted one hundred and twenty-six years, till the kingdom was given by Anthony to Herod the Great, of an Idumean family, B.C. 39.*

At the time of the Christian era, Palestine was divided into five provinces ; Judea, Samaria, Galilee, Perea, and Idumea.† On the death of Herod, Arche-

* Thirty-five years before the true date of our Lord's birth, which is computed to have taken place four years before the vulgar era.

† The tetrarchy of Judæa consisted of the tribes of Judah, Benjamin, Dan, and Simeon. The rest of the Holy Land, according to the Roman division, consisted of Samaria, Galilee, Peræa, Decapolis, Gaulonitis, Galaaditis, Batanæa, and Auranitis. Samaria contained in it the tribes of Ephraim, Issachar, and the half tribe of Manasseh. Galilee, the tribes of Zabulon, Asher, and Naphthali. Peræa, on the other side of Jordan, consisted of the tribes of Gad and Reuben. Decapolis was part of the

laus, his eldest son, succeeded to the government of Judea, Samaria, and Idumea, with the title of tetrarch; Galilee being assigned to Herod Antipas, and Perea, or the country beyond Jordan, to the third brother, Philip. But in less than ten years, the dominions of Archelaus became annexed, on his disgrace, to the Roman province of Syria, and Judea was thenceforth governed by Roman procurators. Jerusalem, after its final destruction by Titus, A.D. 71, remained desolate and almost uninhabited, till the emperor Hadrian colonized it, and erected temples to Jupiter and Venus on its site. The empress Helena, in the fourth century, set the example of repairing in pilgrimage to the Holy Land, to visit the scenes consecrated by the Gospel narrative, and the country became enriched by the crowds of devotees who flocked there. In the beginning of the seventh century, it was overrun by the Saracens, who held it till Jerusalem was taken by the Crusaders in the twelfth. The Latin kingdom of Jerusalem continued for about eighty years, during which the Holy Land streamed continually with Christian and Saracen blood. In 1187, Judea was conquered by the illustrious Saladin, on the decline of whose kingdom it passed through various revolutions, and, at length, in 1317, was finally swallowed up in the Turkish empire.

half tribe of Manasseh. Gaulonitis was to the north of it. Galaaditis was a hilly country, extending from Mount Lebanon, through the half tribe of Manasseh, and the tribes of Gad and Reuben. Further north, in the half tribe of Manasseh, was Batanæa; and more northward was Auranitis, or Ituræa. Beyond this, bordering on the territory of Damascus, was Trachonitis.—*POCOCKE'S Travels*, book I. chap. 1.

“ Trodden down

By all in turn, Pagan, and Frank, and Tartar,—
 So runs the dread anathema,—trodden down
 Beneath the oppressor; darkness shrouding thee
 From every blessed influence of heaven ;
 Thus hast thou lain for ages, iron-bound
 As with a curse. Thus art thou doomed to lie,
 Yet not for ever.”

Palestine is now distributed into pashalics. That of Acre or Akka extends from Djebail nearly to Jaffa ; that of Gaza comprehends Jaffa and the adjacent plains ; and these two being now united, all the coast is under the jurisdiction of the Pasha of Acre. Jerusalem, Hebron, Nablous, Tiberias, and, in fact, the greater part of Palestine, are included in the pashalic of Damascus, now held in conjunction with that of Aleppo, which renders the present pasha, in effect, the viceroy of Syria. Though both pashas continue to be dutiful subjects to the Grand Seignior in appearance, and annually transmit considerable sums to Constantinople to ensure the yearly renewal of their office, they are to be considered as tributaries, rather than subjects of the Porte ; and it is supposed to be the religious supremacy of the sultan, as caliph and vicar of Mahommed, more than any apprehension of his power, which prevents them from declaring themselves independent. The reverence shewn for the firmauns of the Porte throughout Syria, attests the strong hold which the sultan maintains, in this character, on the Turkish population. The pashas of Egypt and Bagdad are attached to the Turkish sovereign by the same ecclesiastical tie, which alone has kept the ill-compacted and feeble empire from crumbling to ruin.

The present mixed population of Palestine consists

of Turks, Syrians, Bedouin Arabs, Jews, Latin, Greek, and Armenian Christians, Copts, and Druses. In western Palestine, especially on the coast, the inhabitants are stated by Burckhardt to bear generally more resemblance to the natives of Egypt than to those of northern Syria; while, towards the east of Palestine, especially in the villages about Nablous, Jerusalem, and Hebron, they are evidently of the true Syrian stock in features, though not in language. The Syrian physiognomy assumes, however, a cast of features characteristically different in the Aleppine, the Turkman, the native of Mount Libanus, the Damascene, the inhabitant of the sea-coast from Beirout to Acre, and the Bedouin.* Dr. Richardson, on entering the country from Egypt, was struck at the change of physiognomy, as well as of costume, observable even at El Arisch, which is in the pashalic of Egypt: the people are much fairer, as well as cleaner and better dressed. The Turks, in Palestine, as elsewhere throughout the empire, occupy all the civil and military posts. Greeks form a very numerous part of the population. A considerable number of monks, of different churches and orders, still reside in the Holy Land: there is, indeed, scarcely a town of any consequence which does not contain at least one convent. The country districts are, to a great extent, filled with nomadic Arabs. The true Arab is always an inhabitant of the desert; a name given to any solitude, whether barren or fertile, and sometimes applied to extensive pasture-lands. The moveables of a whole family seldom exceed a camel's load. Nothing can be simpler in construction than their tents. Three upright sticks, driven into the ground,

* Burckhardt's Travels in Syria, p. 340.

with one laid across the top, form the frame-work, and a large brown cloth, made of goat's or camel's hair, woven by their women, the covering. The manner in which they secure their animals is equally simple. Two sticks are driven into the ground, between which a rope is stretched and fastened at each end; to this rope the asses and mules are all attached by the feet; the horses also, but apart from the asses; the camels are seldom secured at all. The dress of this people in the Holy Land consists of a blue shirt or tunic, descending below the knees, the legs and feet being exposed; or the latter are sometimes covered with the ancient cothurnus or buskin. Over this is worn a cloak of very coarse and heavy camel's hair cloth, (the sackcloth of the Scriptures,) consisting of one square piece, with holes for the arms, but having a seam down the back. This appears to have been the dress of John the Baptist, as well as of the ancient prophets.* The cloak (or hyke) is almost universally decorated with black and white stripes, passing vertically down the back. The head-dress is a small turban, resembling a coarse handkerchief bound across the temples, one corner of which generally hangs down, and is often fringed with strings in knots, by way of ornament. The usual weapons of the Arab are, a lance, a poniard, an iron mace, a battle-axe, and sometimes, a matchlock gun. The usual veil worn by all the females in Syria, except the Jewesses, is a large white handkerchief or shawl,† which covers the head and face, and falls over the shoulders. It is astonishing, remarks Dr. Richardson,

* Matt. iii. 4. Zech. xiii. 4.

† A red veil is worn by unmarried women and by brides; it is the mark of virginity.

what a light and cheerful air this costume imparts, compared with the dull funereal drapery of the Egyptian dames. In the dress of the pastoral Arabs, we probably have preserved the most faithful representation of the ancient Jewish costume. The tunic is evidently the inner garment or *χιτων* of the New Testament, while the hyke or cloak corresponds to the outer garment or *μακρισον*. The usual size of the hyke is six yards long, and from five to six broad; and as the Arabs sleep in their raiment, as the Israelites did of old,* it serves as a bed or blanket at night. The toga of the Romans, and the plaid of the Highlanders of Scotland, are garments of the same kind. The habits of the Bedouin natives have probably undergone as little change as their costume. "Abraham," remarks Dr. Richardson, "was a Bedouin; and I never saw a fine venerable-looking sheikh busied among his flocks and herds, that it did not remind me of the holy patriarch himself."

The Turks wear what we consider as the woman's dress, except that both sexes wear large drawers made of fine linen or stuff. They, in return, say that the Franks go naked,—referring to our tight clothes, fitted to the shape. This is an ancient prejudice in the East, and the manner of speaking throws light on many passages in the New Testament, in which being naked means nothing more than stripped to the tunic. The Turkish dress, though a restraint on activity, is, however, so much more seemly and becoming to the figure than the European habit, that English travellers have confessed that they felt half naked when mixing with orientals, before they had assumed the dress of the country; or, as one gentle-

* Deut. xxiv. 13.

man expressed it, like a monkey among men. Under the tunic is worn a shift of linen, cotton, or gauze. The turban is much more becoming than the hat, which, as the mark of a Frank, is the abhorrence of the Turk. Blue is the colour appointed for the turban of a Christian ; white is the privilege of a Moslem ; green is the distinguishing badge of the descendants of the prophet. For a Christian to assume the white turban would, in many places, endanger his life ; and were any one to presume to wear a green turban without being able to prove his title to it, he would be put to death. Lady Hester Stanhope, however, whose usual residence is at Mar Elias, in Mount Lebanon, is said to have assumed with impunity the sacred and forbidden colour.

Mr. Jolliffe gives the following minute description of his Turkish equipment. " The most important part of the dress resembles very large trowsers, tied round the waist with a running girdle ; the texture is of cloth, linen, or silk, agreeably to the fancy of the wearer.....Next to these is the *kombos*, a sort of tunic with long sleeves, and descending almost to the ancles ; it is fastened by a rich belt or sash, called *xennar*, in which pistols and other weapons, gaily ornamented, are carried. The *daraben* is a short riding vest, worn occasionally over the tunic, instead of the cloak called *beniss*, which is commonly of some light fabric, and of a lively colour. But by far the most graceful ornament is the *bornos* (or *burnoose*),* a long, white, flowing robe, composed of silk and camel's hair, and bordered with silk fringe. Nothing

* The burnoose is worn in Barbary and Egypt, but not in Palestine, where they wear the black *abba*. The Turkish costume varies in different countries, and undergoes seemingly a change of name. The *kombos* is the same as the *caftan*.

can exceed the lightness and elegance of its texture ; its shape is not unlike the ancient *pallium*, one extremity being usually thrown over the left shoulder. The *turban* is extremely simple, consisting of a red cap, decorated in the crown with a tassel of blue silk, and having a shawl wound round the circumference. The shawl may be of any colour except green ; plain white is generally preferred ; but pink and light blue are occasionally worn." The expense of a handsome suit, and the usual accoutrements, exclusive of pistols, &c., is about fifty pounds sterling.

NATURAL HISTORY, CLIMATE, &c.

THE geographical aspect of Palestine is not less diversified than the appearance of its motley population. Its prevailing character but imperfectly corresponds to its ancient fertility ; but this is chiefly owing to the miserable state of vassalage in which its inhabitants are held, together with the devastating effects of perpetual wars, and probably some physical changes. Those writers, ancient and modern, who have represented it as barren, must be understood, however, as referring only to the mountainous districts round Jerusalem. Abulfeda describes Palestine as the most fertile part of Syria, and the neighbourhood of Jerusalem as one of the most fruitful parts of Palestine. An Oriental's ideas of fertility differ sufficiently from ours, to explain in part this assertion ; for to him, plantations of figs, vines, and olives, with which the limestone rocks of Judea were once covered, would suggest the same associations of plenty and opulence that are called up in the mind of an Englishman by rich tracts of corn-land. The land of Canaan is characterised as flowing with milk and

honey, and it still answers to this description ; for it contains extensive pasture-lands of the richest quality, and the rocky country is covered with aromatic plants, yielding to the wild bees, who hive in the hollow of the rocks, such abundance of honey, as to supply the poorer classes with an article of food. Wild honey and locusts were the usual diet of the forerunner of our Lord, during his seclusion in the desert country of Judea ; from which we may conclude that it was the ordinary fare of the common people. The latter are expressly mentioned by Moses as lawful and wholesome food ;* and Pliny states that they made a considerable part of the food of the Parthians and Ethiopians. They are still eaten in many parts of the East ; when sprinkled with salt and fried, they are said to taste much like the river crayfish. Honey from the rocks is repeatedly referred to in the Scriptures, as a delicious food, and an emblem of plenty.† Dates are another important article of consumption, and the neighbourhood of Judea was famous for its numerous palm-trees, ‡ which are found springing up from chance-sown kernels in the midst of the most arid districts. When to these wild productions we add the oil extracted from the olive, so essential an article to an Oriental, we shall be at no loss to account for the ancient fertility of the most barren districts of Judea, or for the adequacy of the soil to the support of so numerous a population, notwithstanding the comparatively small proportion of arable land. There is no reason to doubt, however,

* Leviticus xi. 22.

† 1 Sam. xiv. 25. Psalm lxxxi. 16.

‡ They are mentioned in particular by Strabo, (lib. xvi.) by Pliny, (Hist. Nat. lib. xiii. cap. 6.) and by Josephus, (De Bell. Jud. lib. i. cap. 6. § 6. lib. iv. cap. 8. § 3.)

that corn and rice would be imported by the Tyrian merchants, which the Israelites would have no difficulty in exchanging for the produce of the olive-ground and the vineyard, or for their flocks and herds.* Delicious wine is still produced in some districts, and the valleys bear plentiful crops of tobacco, wheat, barley, and millet. Tacitus compares both the climate and the soil, indeed, to those of Italy, and he particularly specifies the palm-tree and balsam-tree as productions which gave the country an advantage over his own.† Among other indigenous productions may be enumerated, the cedar and other varieties of the pine, the cypress, the oak, the sycamore, the mulberry-tree, the fig-tree, the willow, the turpentine-tree, the acacia, the aspen, the arbutus, the myrtle, the almond-tree, the tamarisk, the oleander, the peach-tree, the chaste-tree, the carob or locust-tree, the oskar, the doom, the mustard-plant, the aloe, the citron, the apple, the pomegranate, and many flowering shrubs.‡ The country about Jericho was celebrated for its balsam, as well as for its palm-trees; and two plantations of it existed during the last war between the Jews and the Romans, for which both parties fought desperately. But Gilead

* In the time of Solomon, indeed, the king of Tyre obtained wheat and oil in exchange for the timber he furnished for the building of the temple. 1 Kings, v. 11. And in the apostolic age, Tyre and Sidon seem to have depended principally on Galilee for the means of subsistence. Acts, xii. 20. But all the rice is imported from Egypt.

† “Rari imbres, uber solum: exuberant fruges nostrum ad morem, præterque eas, balsamum et palmæ.”—TACITUS, *Hist.* lib. v. cap. 6. The palm-tree was the symbol of Palestine. Many coins of Vespasian and other emperors are extant, in which Judea is personified as a disconsolate female, sitting under a palm-tree.

‡ See Appendix.

appears to have been the country in which it chiefly abounded : hence the name, *balm of Gilead*. Since the country has fallen under the Turkish dominion, it has ceased to be cultivated in Palestine, but is still found in Arabia. Other indigénous productions have either disappeared, or are now confined to circumscribed districts. Iron is found in the mountain range of Libanus, and silk is produced in abundance in the plains of Samaria.

Generally speaking, the climate is mild and salubrious. During the months of May, June, July, and August, the sky is for the most part cloudless ; but during the night, the earth is moistened with a copious dew. As in Persia, sultry days are not unfrequently succeeded by intensely cold nights. To these sudden vicissitudes references are made in the Old Testament.* During the other parts of the year, there is no deficiency of rain ; and to this circumstance the fertility of Palestine is chiefly attributable, in the absence of springs. The streams with which it is watered, with the exception of the river Jordan, are all brooks or torrents fed by the copious periodical rains. In the dry season, the only resource of the natives is, the wells or the water collected in the rainy season. Hence the high importance attaching to the possession of a well in this country, and the value set upon a cup of cold water. Throughout Syria, the traveller perceives, at stated distances on the road, small reservoirs or large vases filled with water, having beside them a pot for the use of passengers when thirsty. These monuments are owing to pious foundations in favour of travellers ;

* See Gen. xxxi. 40. Psalm cxxi. 6.

but the greater part are falling into ruin.* It is remarkable that in Arabia, most of the inhabited places are situated in valleys or hollows; in Palestine, on the contrary, the towns and villages are almost uniformly built upon hills or heights. The scarcity of the rains in Arabia, and their abundance in Palestine, has been with some plausibility assigned as the reason for this difference. The floods in the rainy season sometimes pour down from the hills with such violence as to sweep every thing before them. The Jordan, from this cause, formerly rose periodically above its banks. Whether it has worn for itself a deeper channel, or discharges its superfluous waters by some other means, is not ascertained, but the rise is now insufficient to produce inundation.

We have but imperfect notices of the zoology and ornithology of Palestine. The Scriptures contain familiar references to the lion, the wolf, the fox, the leopard, the hart, the jackal, and the wild boar, which lead one to suppose that they were native animals. The wilder animals, however, have mostly disappeared. Hasselquist, a pupil of Linnæus, who visited the Holy Land in 1750, mentions, as the only animals he saw, the porcupine, the jackal, the fox, the rock-goat, and the fallow-deer. Captain Mangles describes an animal of the goat species as large as the ass, with long, knotty, upright horns; some bearded, and their colour resembled that of the gazelle. The Arabs called them *meddn* or *beddn*. The horse does not appear to have been generally adopted, till after the return of the Jews from Babylon. Solomon was the first monarch who collected a numerous stud of the finest horses that Egypt or Arabia could furnish. In the earlier times, the wild ass was deemed worthy of

* Travels of Ali Bey, vol. ii. p. 210.

being employed for purposes of royal state as well as convenience.* The breed of cattle reared in Bashan and Gilead were remarkable for their size, strength, and fatness.

In ornithology, the eagle, the vulture, the cormorant, the bittern, the stork, the owl, the pigeon, the swallow, and the dove, were familiar to the Jews. Hasselquist enumerates the following from his own observation: the vulture, two species, one seen near Jerusalem, the other near Cana in Galilee; the falcon (*falco gentilis* and *falco tinnunculus*), near Nazareth; the jackdaw, in numbers in the oak-woods near Galilee; the green wood-spite (*picus viridis*), at the same place; the bee-catcher (*merops apiaster*), in the groves and plains between Acra and Nazareth; the nightingale, among the willows at Jordan and olive trees of Judea; the field-lark, 'every where;' the goldfinch, in the gardens near Nazareth; the red partridge (*tetrao rufus*), and two other species, the quail (*tetrao coturnix*), and the quail of the Israelites (*tetrao Israelitarum*); the turtle-dove and the ring-dove. Game is abundant; partridges, in particular, being found in large coveys, so fat and heavy, that they may easily be knocked down with a stick.† Wild geese, ducks, widgeon, snipe, and water-fowl of every description, abound in some situations.

The Holy Land is at present infested with a frightful number of lizards, different kinds of serpents, vipers, scorpions, and various insects.‡ Flies of

* Judges, v. 10; x. 3, 4; xii. 13, 14. 2 Kings, iv. 24.

† Travels of Ali Bey, vol. ii. p. 210.

‡ Dr. Clarke, however, states that the maritime districts of Syria and Palestine are free from noxious reptiles and venomous insects, which he adduces in proof of the salubrity of the climate.—*Travels*, part. ii. sect. x. chap. 3.

every species are also extremely annoying. Ants are so numerous in some parts, that one traveller describes the road to Jaffa, from El Arisch, as, for three days' journey, a continued ant-hill.*

The general outlines of the surface of the country may be thus laid down. The Jordan, or river of Dan, which rises under the lofty peaks of the Anti-libanus, and flows in a direction almost constantly southward, with the lake of Tiberias, through which it passes, and that of Asphaltites (the Dead Sea), which it forms by its discharge, divides Palestine completely from north to south. In the western division, between the Mediterranean and the lake of Tiberias, lie the two Galilees. The plain of Es-draelon, which occupies the greater part of this tract, being two days' journey, or nearly fifty miles in length and twenty in breadth, is described by Dr. Clarke as one vast meadow, covered with the richest pasture. This plain is enclosed on all sides by the mountains, and not a house or a tree is to be discovered in it. It is completely commanded by Acre, so that the possessor of that port is the lord of one of the richest territories in the Holy Land. To the south of Galilee lies the district of ancient Samaria, now chiefly included in the district of Nablous: it is mountainous, but well cultivated, and forms at present the most flourishing part of the Holy Land. Judea Proper comprises the territory extending from the Dead Sea to the Mediterranean, and is composed of a range of limestone hills, rising by stages from the level of the coast, and becoming more rugged and rocky as you approach Jerusalem from Jaffa. Between Jaffa and Gaza, westward of the mountains of Judea, lies the

* Travels of Ali Bey, vol. ii. p. 210.

tract distinguished as the plain of the Mediterranean Sea, the ancient territory of the Philistines, including the five cities of Gaza, Askelon, Ashdod, Gath, and Ekron.* This district still bears the name of Phalastin,† and forms a separate pashalic; it may be distinguished as Palestine Proper.

Having taken this general view of the country, we shall now proceed to describe it more in detail, by tracing some of the principal routes. Those most frequently taken are, in coming from Egypt, from El Arisch, by way of Jaffa, to Jerusalem; in landing from Europe, from Acre, by Nazareth, to Jerusalem; in coming from Syria, from Damascus to Jerusalem; and the route from Damascus to Mecca.

ROUTE FROM ACRE TO JAFFA.

DR. E. D. CLARKE, who visited Palestine in the summer of 1801, landed at Acre, then under the dominion of the notorious Djezzar Pasha — an appellation explained by himself as signifying *the butcher*. This execrable tyrant, whose name carried terror with it over all the Holy Land, at one time, shut up in his fortress at Acre, defied the whole power of Turkey, deriding the menaces of the Capudan Pasha, though he affected to venerate the authority of the sultan. His real name was Achmed. He was a native of Bosnia, and spoke the Slavonian language better than any other. At an early period of his life, he sold himself to a slave-merchant in Constantinople, and being purchased by Ali Bey in Egypt, rose from

* Joshua xiii. 3. 1 Sam. vi. 17. Josephus, Antiq. lib. vi. cap. 1.

† Volney, vol. ii. p. 327.

the humble situation of a Mameluke slave to be governor of Cairo. In this situation, according to his own account given to Dr. Clarke, he distinguished himself by the most rigorous execution of justice; realizing the stories related of Oriental caliphs, by mingling in disguise with the inhabitants of the city, and thus making himself master of all that was said concerning himself, or transacted by his officers. So far back as 1784, when M. Volney visited the Holy Land, he was pasha of Seide (Sidon) and Acre.* At that time, his cavalry amounted to 900 Bosnian and Arnaut horsemen; by sea, he had a frigate, two galiots, and a xebeck; and his revenue amounted to 400,000*l.* At the time of Dr. Clarke's arrival, he was upwards of sixty years of age, and vain of the vigour which he still retained. Of forty-three pashas of three tails then living in the Turkish empire, he was, by his own account, the senior. "We found him," says Dr. Clarke, "seated on a mat, in a little chamber destitute of the meanest article of furniture, excepting a coarse, porous, earthenware vessel for cooling the water he occasionally drank. He was surrounded by persons maimed and disfigured," some without a nose, others without an arm, with one ear only, or one eye; *marked men*, as he termed them — persons bearing signs of their having been instructed to serve their master with fidelity. "He scarcely looked up to notice our entrance, but continued his employment of drawing upon the floor, for one of his engineers, a plan of some works he was then construct-

* Dr. Clarke says: "He has been improperly considered as pasha of Acre: his real pashalic was that of Seide, but, at the time of our arrival, he was also lord of Damascus, Berytus, Tyre, and Sidon." Burckhardt, however, represents the pashalic of Seide to be the same as that of Akka

ing. His form was athletic, and his long white beard entirely covered his breast. His habit was that of a common Arab, plain, but clean, consisting of a white camlet over a cotton cassock. His turban was also white. Neither cushion nor carpet decorated the naked boards of his divan. In his girdle he wore a poniard set with diamonds ; but this he apologised for exhibiting, saying it was his badge of office as governor of Acre, and therefore could not be laid aside. Having ended his orders to the engineer, we were directed to sit upon the end of the divan ; and Signor Bertocino, his dragoman, kneeling by his side, he prepared to hear the cause of our visit." *

The port of Acre is bad, but Dr. Clarke represents it as better than any other along the coast. That of Seide is very insecure, and the harbour of Jaffa worse than any of the rest. All the rice, which is the staple food of the people, enters the country by Acre : the lord of that city, therefore, has it in his power to cause a famine to be felt over all Syria. This consideration led the French to direct all their efforts towards the possession of Acre ; the key of a public granary being the mightiest engine of military operation. " Hence," observes Dr. Clarke, " we find Acre to have been the last place in the Holy Land from which the Christians were expelled ; and this it was that gave to an old man, pent up in a small tower by the sea-side, the extraordinary empire he possessed."

Djezzar was the Herod of his day. At one period, having reason to suspect the fidelity of his wives, he put seven of them to death with his own hands. No person in Acre knew the number of his women, but

* Travels in various Countries, part ii. § i. chap. 3.

from the circumstance of a certain number of covers being daily placed in a kind of wheel, or turning cylinder, so contrived as to convey dishes to the interior, without any possibility of observing the person who received them. If any of them died, the event was kept as secret as when he massacred them with his own hands. In his public works he aimed at magnificence. He built the mosque, the bazar, and an elegant public fountain at Acre, using the extensive remains of Cesarea as a quarry. In all these works he was himself both the engineer and the architect: he formed the plans, drew the designs, and superintended the execution. He was his own minister, chancellor, treasurer, and secretary; often his own cook and gardener; and not unfrequently both judge and executioner in the same instant. Such is the account given of this extraordinary man by Baron de Tott, Volney, and Dr. Clarke. Yet, with the shortsighted and narrow-minded policy of an Oriental despot, he sacrificed to his avarice the permanent prosperity of the districts which he governed. During the latter years of his administration, more especially, towns that had once been flourishing, were reduced by his oppression to a few cottages, and luxuriant plains were abandoned to the wandering Arabs. His successor is described by Dr. Richardson as a man of milder, if not more enlightened character. He met him at Tiberias in 1817, to which place his highness had come for the benefit of the hot spring: he was a venerable-looking old man, with a long flowing white beard, and his manner was kind and unaffected. "Unlike his butchering predecessor," says Dr. R., "this respectable viceroy bears the character of a humane and good man, and nothing could

exceed the respect which was shewn him by his attendants.*

Acre, more properly Akka,† the ancient Ptolemais (Acts, xxi. 7), is situated at the north angle of the bay to which it gives its name, and which extends in a semicircle of three leagues as far as the point of Carmel. During the Crusades, it sustained several sieges. After the expulsion of the knights of St. John of Jerusalem, it fell rapidly into decay, and was almost deserted,‡ till Djezzar Pasha, by repairing the town and harbour, made it one of the first towns on the coast. In modern times it has been rendered celebrated for the successful stand it made, with the aid of the British under Sir Sidney Smith, against the French troops commanded by General Bonaparte, who was obliged to raise the siege, after failing in his twelfth assault. It is twenty-seven miles south of Tyre, twenty-three N.N.W. of Jerusalem. Its present population is estimated at 20,000. Few traces remain of its former splendour. The external view of Acre, says Dr. Clarke, like that of any other town on the Levant, is the only prospect of it worth beholding. The interior presents, as in the generality of Turkish cities, narrow, dirty lanes, with wretched shops, and as wretched inhabitants. Sandys noticed “the ruins of a palace, which yet doth acknowledge King Richard for the founder, confirmed likewise by the passant lion.” Dr. Clarke describes the remains of a considerable edifice answering to this account,

* Travels along the Mediterranean, vol. ii. p. 431.

† The Accho of the Hebrew Scriptures. Judges, i. 31. The AKH of Strabo.

‡ In 1610, Sandys states that there were not above 200 or 300 inhabitants.

which were conspicuous among the buildings on the left of the mosque towards the north side of the city. Some pointed arches, and part of the cornice, were all that remained: the latter was ornamented with enormous stone busts, exhibiting a series of hideous, distorted countenances—a representation, perhaps, of the heads of Saracens. The Gothic architecture, he supposes, led to the idea of its having been “King Richard’s palace;” but, at the period referred to by the tradition, the English were hardly capable of erecting buildings of that character, and its origin may be assigned with more probability to the Genoese, who assisted Baldwin at the capture of Acre, A.D. 1104; the lion being a symbol of Genoa. The ruins in question are probably those of the cathedral church of St. Andrew, described both by Doubdan, a French traveller, who visited Acre in 1652, and by Maundrell, as the most conspicuous object, standing on an eminence not far from the sea-shore. Maundrell particularises other ruins referrible to the same period; the church of St. John, the tutelar saint of the city in the time of the knights templars, who changed its name from Ptolemais to St. John d’Acre; the convent of the knights hospitallers; the palace of the grand master of that order, of which a large staircase was still standing; * and “many other ruins of churches, palaces, monasteries, forts, &c., extending for more than half a mile in length; in all which you may

* This, Pococke states to have been “repaired and inhabited by the great Feckerdine, prince of the Druses.”—“At the end of this building,” he adds, “are the remains of what seem to have been a very grand saloon, and a smaller room, of the same architecture, at the end of that. To the south there was a noble, well-built chapel, the walls of which are (A. D. 1738) almost entire.”

discern marks of so much strength, as if every building in the city had been contrived for war and defence." "The carcass," says Sandys, "shews that the body hath been strong, double immured, fortified with bulwarks and towers, to each wall a ditch lined with stone, and under those, divers secret posterns. You would think by the ruins, that the city rather consisted wholly of divers conjoining castles, than any way mixed with private dwellings, which witness a notable defence and an unequal assault, or that the rage of the conquerors extended beyond conquest ; the huge walls and arches turned topsy-turvy, and lying like rocks upon the foundation." The strength of the city arose in part from its advantageous situation. On the south and west sides it was washed by the sea ; it had a small bay to the east, which Pococke describes as now almost filled up ; and he is of opinion, that the river Belus was brought through the fosse which ran along the ramparts on the north, thus making the city an island.* At the period of Dr. Clarke's visit, the ruins, with the exception of the cathedral, the arsenal, the college of the knights, and the palace of the grand master, were so intermingled with modern buildings, and in such a state of utter subversion, that it was difficult, he says, to afford any satisfactory description of them ; and Mr. Buckingham, who was at Acre in 1816, affirms that "the Christian ruins are altogether

* "I have great reason to think that the river Belus was brought along through the fossée, because it is mentioned in the account of the siege, that a certain body of men attacked the city, from the bridge over the Belus to the bishop's palace. I examined the ground, and discovered what I supposed to be the remains of the channel, and actually saw the ruins of a small bridge over it, near the town, and of a larger farther on."—*Travels in the East*, book I. chap. 13.

gone ;” and “ even the three gothic arches called by the English sailors king Richard’s palace, have been razed to the ground.” Shafts of red and grey granite, and marble pillars, were to be seen throughout the town ; some used as thresholds to doorways, others as supporters to piazzas, besides several slabs of fine marble. “ Many superb remains were observed by us,” says Dr. Clarke, “ in the pasha’s palace, in the khan, the mosque, the public bath, the fountains, and other works of the town, consisting of fragments of antique marble, the shafts and capitals of granite and marble pillars, masses of the verd antique breccia, of ancient serpentine, and of the syenite and trap of Egypt. In the garden of Djezzar’s palace, leading to his summer apartment, we saw some pillars of yellow variegated marble, of extraordinary beauty ; but these, he informed us, he had procured from the ruins of Cesarea, upon the coast between Acre and Jaffa, together with almost all the marble used in the decoration of his very sumptuous mosque. A beautiful fountain of white marble, close to the entrance of his palace, has also been constructed with materials from those ruins.”—“ The bath is the finest and best built of any that we saw in the Turkish empire. Every kind of antique marble, together with large pillars of Egyptian granite, might be observed among the materials employed in building it.”

The country about Acre abounds in cattle, corn, olives, and linseed. A great quantity of cotton was, in the time of Djezzar Pasha, exported from the place. In the light sandy soil, containing a mixture of black vegetable earth, which lies near the town, Dr. Clarke observed plantations of water-melons, pumpkins, and a little corn. Half a mile east of the city, is a small hill, improved by art, about half a mile in length, and

a quarter of a mile broad, and very steep on every side, except to the south-west, which was probably the camp of ancient besiegers. To the north of this is an irregular rising ground, where there are great ruins of vaults, some of which appear to have been reservoirs. To the north-west of this place, and about a mile to the north of the city, is another rising ground, surmounted with the ruins of a very strong square tower, a mosque, and other great buildings, called Aboutidy, from a sheik who was buried there.* Half way between this place and Acre is a fine well. About five miles to the north-east of the town, a narrow valley watered by a rivulet, runs for some way between high hills: at the end of it rises a hill, supposed by Pococke to be Mount Feret, bearing a fortress anciently belonging, probably, to the knights of St. John; and at the bottom of the hill is a large building of hewn stone. "This place," he says, "is called by Europeans the enchanted castle." On leaving Acre, and turning towards the south-east, the traveller crosses the river Belus, near its mouth, where the stream is shallow enough to be easily forded on horseback. This river rises out of a lake, computed to be about six miles distant, towards the south-east, called by the ancients *Palus Cendovia*. Of the sand of this river, according to Pliny, glass was first made; and vessels from Italy continued to remove it for the glass-houses of Venice and Genoa, so late as the middle of the seventeenth century. Farther southward, towards the south-east corner of the bay of Acre, the traveller fords "that ancient river, the river Kishon," (Judges v. 21.) a larger stream than the Belus, supposed to have its source in the hills to

* This account is taken from Pococke, book I. chap. 13.

the east of the plain of Esdraelon, which it intersects. Being enlarged by several small streams, it passes between Mount Carmel and the hills to the north, and then falls into the sea at this point. "In the condition we saw it," says Maundrell, "its waters were low and inconsiderable; but in passing along the side of the plain, we discerned the tracks of many lesser torrents, falling down into it from the mountains, which must needs make it swell exceedingly upon sudden rains, as doubtless it actually did at the destruction of Sisera's host." Mount Carmel extends from the sea eastward as far as the plain of Esdraelon, and southward to Cesarea. Turning the foot of this mountain towards the west, you arrive at Caypha, which is on the south side of the bay, opposite to Acre; supposed to have derived its name (Kepha) from the rocky ground it stands upon, out of which many sepulchres are cut, mostly like single coffins, but not separated from the rock, and probably of Jewish origin. "Caypha," says Dr. Pococke, "is said also to have had the name of Porphureon, from the purple fish found on this coast, with which they made the ancient Tyrian dye. It was a bishopric, and there is a well-built old church entire, which might have been the cathedral. There are also ruins of a large building, that seems to have been the castle; and they have built two forts, as a defence against the corsairs; for this, in reality, is the port of Acre, where ships lie at anchor, it being a bad shore on the other side, where they cannot remain with safety, by reason of the shallowness of the water."

There are two roads from Acre to the holy city; that by Cesarea and Joppa, which runs for some way along the coast, by which St. Paul came to Jerusalem, on his return from Macedonia (Acts xxi.); and that

by Nazareth, taken by Dr. Clarke. We shall pursue the first route as far as Jaffa, on the authority chiefly of Dr. Pococke.

Opposite to Caypha, the learned traveller ascended Mount Carmel, to the Latin convent of the Carmelites, inhabited at that time by only two or three monks.* Great part of the present convent, and particularly the church and refectory, are grotts cut out of the rock, this place not long having been made a monastery, at the period of Dr. Pococke's visit. Towards the foot of the hill is a grot, one of the finest, he says, that he ever saw. "It is like a grand saloon, and is about forty feet long, twenty wide, and fifteen high. It is cut out of the rock, and is now converted into a mosque. Over this convent are the ruins of the old monastery, where probably the order of Carmelites was instituted: it might at first be inhabited by the Greek caloyers of the order of St. Elias, who had possession of these parts before the Latins were established here. Near it is a chapel in a grot, where, they say, Elias sometimes lived, which is resorted to with great devotion even by the Turks, as well as by the Christians and Jews, on the festival of that saint. We staid all night in the Latin convent, from which

* When Captains Irby and Mangles visited it in 1817, they found the building entirely deserted, and the only friar belonging to the convent residing at Hephah (Caypha). It was pillaged and destroyed by the Arabs after the retreat of the French army from the siege of Acre; the latter having used it as an hospital for their sick and wounded, while their operations were carrying on; and in the places where the poor fellows had lain, the numbers still remain by which they were arranged. Near the convent they noticed some prostrate columns, and in front of a cave, shewn as the place where Elijah had his altar, the remains of a handsome church in the Gothic style, ascribed, like every thing of the kind in the Holy Land, to the empress Helena.

there is a very fine prospect. The next morning we descended the hill, and turning to the west side of it, went a little way to the south, and then to the east, into a narrow valley, about a mile long, between the mountains, and came to the grotto where, they say, Elias usually lived. Near it is his fountain, cut out of the rock. Here are the ruins of a convent which, they say, was built by Brocardus, the second general of the Latin Carmelites, who wrote an account of the Holy Land. Over this, on the top of the hill, is a spot of ground which they call Elias's garden, because they find many stones there, resembling pears, olives, and, as they imagine, water-melons: the last, when broken, appear to be hollow, and the inside beautifully crystallized."*

In this legend we have a specimen of the absurd fictions coined by illiterate monks, which are the only species of information the traveller is able to obtain from the guardians of the supposititious sacred places—fictions not having the slightest pretension to the character of local traditions, and often in palpable contradiction to the sacred history. Yet, it would once have been deemed impious to call in question their truth, and they have been gravely repeated by the most learned Protestant travellers, with marvellous credulity. It is observable that the scene of every remarkable incident in the Scripture narrative, has been laid, by the monks, in grottos or caves; in defiance, frequently not of credibility merely, but of possibility, as well as in opposition to the known habits of the Jews. The real origin of these caves is an interesting question; but the disposition to attach a sanctity to such excavations, whether natural or

* Travels in the East, book i. chap. 14.

artificial, seems common to all nations ; it discovered itself in the ancient Egyptian and the classic Greek, the Christian monk and the idolatrous Hindoo, and has been displayed even by the North American Indian. They have been converted into tombs and temples, have been the scene of heathen mysteries and Romish mummeries, the hiding-place of prophets and saints,* the cell of the hermit, and the den of the robber. Thus motives of the most various kinds have led to their formation, and to their being tenanted.

Mount Carmel is described as a flattened cone, about 2,000 feet (some say 1,500) in height, and very rocky. Captain Mangles describes it as now quite barren, though at the north-eastern foot of it there are some pretty olive-grounds. But the name properly denotes a range of hills, extending six or eight miles from north to south, having on the east a fine plain, watered by the Kishon, and, on the west a narrower plain descending to the sea. The summits abound with oak and other trees ; and among brambles, wild vines and olive-trees may still be found, indicating its ancient state of cultivation, to which an allusion occurs, Amos i. 2 ; where it is denounced as a punishment upon Israel, that “ the top of Carmel shall wither.” There was another Carmel, apparently a pastoral district, situated within the tribe of Judah, and not far from Maon.† It is not always easy to determine to which of these the reference is made, or whether, in all cases, the word is used as the specific name of a place. To this Mount Carmel, however, on the top of which Elijah sacrificed, the prophet Amos obviously refers, when, speaking in the

* 1 Kings xviii. 4. Heb. xi. 38.

Compare Joshua xv. 55. 1 Sam. xxv. 2. 2 Sam. iii. 3.

name of God, he says: "If they hide themselves in the top of Carmel, I will search and take them out thence."* But, as the height of the mountain will not altogether account for the expression, "hide themselves," it is far from improbable, that there is an allusion to the caves with which it abounded, and which seem to have been places of refuge in the time of Elijah. The "excellency of Carmel,"† if this district be alluded to, may denote either the vineyards and olive grounds which once clothed the sides of the mountain, or the rich pastures which the range of hills so designated seem to have afforded, and which rendered it "the habitation of shepherds."‡

Pursuing the line of the coast, the traveller comes to a castle on a small rocky promontory, extending about a quarter of a mile into the sea, and nearly half a quarter of a mile broad, having a small bay to the south. The place is said by Pococke to bear among the Franks the name of Castel Pellegrino, but to be called by the natives Athlete. It was formerly called *Petra incisa*. "There seems," he adds, "to have been a town to the east and south-east of the promontory, as appears from the walls, which are almost entire, and are built of large hewn stone rusticated." The castle he describes as very magnificent, and "so finely built, that it may be reckoned as one of the things that are best worth seeing in these parts."—"It is encompassed with two walls, fifteen feet thick; the inner wall on the east side cannot be less than forty feet high, and within it there appear to have been some very grand apartments. The offices of the fortress seem to have been at the west end, where I saw an oven eighteen feet in diameter. In the castle

* Amos ix. 3. † Isaiah xxix. 17; xxxiii. 9; xxxv. 2.

‡ Amos. i. 2.

there are remains of a fine lofty church of ten sides, built in a light gothic taste: three chapels are built to the three eastern sides, each of which consists of five sides, excepting the opening to the church; in these, it is probable, the three chief altars stood. The castle seems to have been built by the Greek emperors, as a place for arms, at the time when they were apprehensive of the invasions of the Saracens."*

When Pococke visited the spot, it does not appear to have been inhabited; but Captains Irby and Mangles found here a modern village situated on the promontory, and apparently constructed from the ruins of the ancient city. "It is," they say, "of small extent, and would appear, from its elevated situation and the old walls which surround it, to have been a citadel, as there are the ruins of two other walls without it. The outer one, which we may suppose to have included the remainder of the ancient town, incloses a considerable space of ground now uninhabited." Referring to the ruins of the church, they state that its form was originally a double hexagon; the half still standing has six sides. On the exterior, below the cornice, are human heads and heads of animals, (those of the lion, the ram, and the sheep, are distinguishable,) in alto-relievo. The exterior walls have a double line of arches in the gothic style, the architecture light and elegant. "From the commodiousness of the bay, the extent of the quarries in the neighbourhood, and the fine rich plains near it, though now but partially cultivated, it would seem," they add, "that this place was formerly of much importance, and that the neighbourhood, though now very thinly inhabited, was once populous."

* Travels in the East, book i. chap. 15.

About ten miles to the south of Castel Pellegrino, is the small village of Tortura, supposed to be the ancient Dora, with a port to the south for large boats, which are sometimes forced to put in by stress of weather. To the north of the port is a small promontory, on which there is a ruined castle; and here, probably, was situated the old town. Captain Mangles says, "There are extensive ruins here, but they possess nothing of interest."

Between three and four miles south of Tortura, the traveller crosses a small river called Coradgè, supposed by Poccocke to be the Kerseos of Ptolemy; and, about three miles north of Cesarea, he passes the river Zirka, the *flumen crocodilon* of Pliny, and the river Cesarea of Palestine of Reland. Dr. Poccocke was credibly informed on the spot, that there are crocodiles in this river, agreeably to Reland's statement, and that some of these had been brought to Acre. "They say the crocodiles are small, not exceeding five or six feet in length, but that they have taken some young cattle that were standing in the river; so that it is probable, a colony from some city in Egypt that worshipped the crocodile, came and settled here, and brought their deities along with them."

Cesarea is still called by the Arabs Kissary, but not a single inhabitant remains where once stood the proud city of Herod. "Perhaps there has not been," remarks Dr. Clarke, "in the history of the world, an example of any city that in so short a space of time rose to such an extraordinary height of splendour as did this of Cesarea, or that exhibits a more awful contrast to its former magnificence, by the present desolate appearance of its ruins. Its theatres, once resounding with the shouts of multitudes, echo no

other sound than the nightly cries of animals roaming for their prey. Of its gorgeous palaces and temples, enriched with the choicest works of art, and decorated with the most precious marbles, scarcely a trace can be discerned. Within the space of ten years after laying the foundation, from an obscure fortress, (called the Tower of Strato, as it is said, from the Greek who founded it,) it became the most celebrated and flourishing city of all Syria." It was named Cesarea by Herod, in honour of Augustus, and dedicated by him to that Emperor, in the twenty-eighth year of his reign; and it was called Cesarea of Palestine, to distinguish it from Cesarea Philippi, or Cesarea Paneadis. It was afterwards called Colonia Flavia, in consequence of privileges granted to it by Vespasian, who made it a Roman colony.* It is reckoned to be thirty-six miles from Acre, thirty from Jaffa, and sixty-two from Jerusalem.

Though conveniently situated for trade, Cesarea had originally a very bad harbour; but Herod, at a great expense, made it one of the most convenient havens on the coast.† A mole is mentioned, which was carried out 200 feet into the sea. Dr. Pococke observed flat rocks about the port, on which some works were probably raised to protect the vessels from the westerly winds. The supposed sites of the ancient edifices are mere mounds of undefinable form, affording no basis for topographical conjectures. The aqueducts, however, still remain, as monuments of its ancient magnificence; they run north and south. The lower aqueduct, which is to the east of the other,

* On a medal of Marcus Aurelius it is called COL. PRIMA FL. AUG. CAESAREA.

† Josephus, *Antiq. lib. xv. cap. 13.*, and *De Bello Jud. lib. i. cap. 21.*

is carried along on a wall without arches, and of no great height; it is thirteen feet thick, and seems to have conveyed a great body of water in an arched channel, which is five feet six inches wide. The other aqueduct, forty yards nearer the sea, is built on arches; the side next the sea is a rusticated work, but the east side is plastered with a strong cement. Both aqueducts are now almost buried in the sand. The walls of the town are said to have been built in the time of the Crusades, by Louis IX. of France; they are of small hewn stone, and about a mile in circumference, defended by a broad fosse. The ancient city extended farther to the north. On a point of land stretching from the south-west corner of the walls, there are the ruins of a very strong castle, to which Pococke is disposed to assign the same date as to the walls, and which he describes as full of fragments of very fine marble pillars, some of granite, and a beautiful grey alabaster. Captain Mangles says, that it has apparently been constructed on the ruins of a Roman temple, as immense pillars of granite form the foundation. These, no doubt, are some of the materials used by Djezzar Pasha in the construction and decoration of his palace and the public buildings at Acre. "Within the walls," continues Pococke, "there are great ruins of arched houses, which probably were built during the time of the Holy War; but the ground is so much overgrown with briars and thistles, that it was impossible to go to any part where there was not a beaten path. It is a remarkable resort for wild boars, which abound also in the neighbouring plain; and when the Mahomedans kill them, they leave their carcasses on the spot, as it would defile them only to touch them. There is no other remarkable ruin within the walls,

except a large church, which probably was the cathedral of the archbishop, who had twenty bishops under him: it is a strong building, and appears to have been destroyed by war, as well as the castle. By what I could conjecture, it seems to have been built in the style of the Syrian churches, with three naves, which ended to the east in semicircles, where they had their principal altars. The rising ground to the south, where I suppose the amphitheatre was built, seems to have been the site of a castle in later ages, and to have had a square tower at each corner, and a fossée on three sides of it." There is reason to believe that the Crusaders have had as large a share in demolishing the monuments of Jewish and Roman art in the Holy Land, as the Moslems. Dr. Clarke did not visit Cesarea; but from off the coast, the remains of the city still had the appearance of being numerous and extensive, notwithstanding they had been so long resorted to as a quarry by the Pasha of Acre.

Cesarea is rendered interesting to the Christian as the city where St. Paul so long resided as a prisoner, and where he uttered that eloquent oration before King Agrippa and Felix, which is preserved in the twenty-sixth chapter of the Acts of the Apostles. Here also Cornelius the centurion resided, and Philip the evangelist; and repeated mention is made of it in the Sacred History, as the port from which the apostles embarked for Greece, or at which they landed.*

The road between Cesarea and Jaffa is thus described by Mr. Buckingham, who took this route to Jerusalem in 1816. For an hour and a half the

* See Acts, ix. 30; x. 24; xviii. 22; xxi. 8, 10.

road continued along the shore, chiefly on a sandy beach, with here and there beds of rock towards the sea; it then turned up from the sea, and lay over desert ground for about an hour; after which it returned to the beach. At three hours' distance from Cesarea, Mr. B. crossed a low point of land, called Min (Port) Tabos Aboora, where there is a small bay, obstructed by broken masses of rock. It was said to be a *scala*, to which fruit is brought from the neighbouring country behind Jaffa and to the north of it, and here shipped in boats for the more northern parts of Syria. At half an hour's distance from this point the road again leaves the sea, and for about an hour crosses a desert, covered with sand, long wild grass, and a few bushes. "At one," continues this traveller, "we came in sight of a cultivated plain, with a long valley running eastward, and shewing us on the hill the small village of El-sheikh Moosa, having a large building in its centre; we crossed this valley, and, ascending a gentle hill, came, at half-past one, in sight of a more extensive and beautiful plain, covered with trees, and having the first carpet of verdure that we had yet seen. On the left, we entered the small village of El Mukhalid. This village resembled an Egyptian one, in the form and construction of its huts, more than any we had yet passed; and was also the poorest we had seen, consisting of not more than ten or fifteen dwellings. I was surprised that so fine a situation as it commands should not have been occupied by some larger settlement, as the plains below and at the foot of it are more extensive, more beautiful, and, to all appearance, quite as fertile as those of Acre, of Zabulon, or of Carmel. On going round the village, we found, at its south-west angle, a considerable

portion of a large building remaining, having nearly fifty feet of its side-wall, and one perfect end-wall still standing. It was built of well-hewn stones, regularly placed and strongly cemented, and shewed equally good masonry with that of the fort at Cesarea, the style of which it resembled. In one part of the side were seen narrow windows and loop-holes ; but whether it was solely a military post, a private dwelling provided for its own defence, or the only remaining building of some ancient town, we could not decide. The presence of broken pottery, and particularly of the ribbed kind, scattered about in great quantities around the village, and at some distance from it, inclined me to the latter opinion. The situation corresponds very nearly to that of Antipatris, a city built by Herod, and so called after his father Antipater. This city is described as being seated at the descent of a mountainous country, on the border of a plain named Saronas, terminated by the sea : which agrees exactly with the local features of El Mukhalid."*

Mr. Buckingham's conjecture, however, is inadmissible. Antipatris, the ancient Caphar Saba, (or, as Josephus writes it, Chabarzaba,) was seventeen miles from Jaffa, ten from Lydda, and twenty-six from Cesarea. El Mukhalid is only between seventeen and eighteen miles from Cesarea ; and it is impossible to trace any identity between its present name and that of Caphar Saba. Springs and rivulets, also, are stated to have distinguished the locality of Antipatris. The situation, in point of relative distance, corresponds more nearly to that of Apollonia, a

* Travels in Palestine, by J. S. Buckingham, 8vo. vol. i. pp. 217, 218.

city of Palestine, near the sea, at almost an equal distance between Jaffa and Cesarea, referred to by Josephus, Pliny, and Ptolemy. The site of Antipatris remains, therefore, to be determined. It was to that city that St. Paul was brought by night, under a strong escort from Jerusalem, when he was sent a prisoner to Felix. Acts xxiii. 31.

Leaving El Mukhalid, the travellers had the plain below it on their left, and soon entered again on a desert track of sand, mixed with wild grass and a few bushes. They then came to a "narrow, fertile pass," having caves and grottos on each side; at the end of which they ascended to an elevated plain where husbandmen were sowing, and some thousands of starlings covered the ground, as the wild pigeons do in Egypt, laying a heavy contribution on the grain. Continuing along this plain for above an hour, they arrived at the village of Heram, where they halted. This village is seated on a high promontory, overlooking the sea: though containing not more than forty or fifty dwellings, it possesses a mosque, with a minaret, the approach to which is over a small green plat, with a worn foot-path winding up it, like some of our church-paths. Just before entering the village, Mr. Buckingham again noticed caves and marks of excavated dwellings. On leaving their quarters in the morning, they descended to the beach, and continued along the coast, under brown cliffs and hills, till they came, in about two hours, Mr. Buckingham says, to the Nahr-el-Arsouf, which, being shallow, they easily forded. Here, in the days of the Crusades, stood a castle, which is no longer to be seen. In half an hour they came to a little domed fountain, on the brow of the cliff; they observed that the beach beneath

was covered with small shells, to the depth of several feet. Soon after, they approached Jaffa.

Captains Irby and Mangles, in passing from Egypt to Syria, took the same route along the coast of Palestine. After leaving Jaffa, they shortly crossed the Nahr el Petras; of which Mr. Buckingham takes no notice unless he mistook it for the Arsouf, which would account for his not perceiving any ruins there. After crossing Nahr el Petras, the travellers passed through a wild but pretty country, and [then] crossed the Nahr el Arsouf, leaving the village of that name (the ancient Apollonias) on their left. The following morning they proceeded very early, and crossing the Nahr el Kasab, arrived at Cesarea.* As they mention neither El Mukhalid nor Heram, their account throws little light on the account given by Mr. Buckingham.

Jaffa, or Yaffa, the ancient Joppa, is one of the most ancient sea-ports in the world; its traditional history stretches far back into the twilight of time, and Pliny assigns it a date anterior to the deluge. In his time, they pretended to exhibit the marks of the chain with which Andromeda was fastened to a rock; and the supposed skeleton of the sea-monster to which she was exposed was long preserved at Rome. Here, too, if tradition may be credited, Noah built his ark! Hither, however, the most authentic of all records informs us, King Solomon ordered the materials of the Temple to be brought by sea from Mount Libanus; here the prophet Jonah embarked for Tarshish, 862 years before the Christian era; and

* Travels in Egypt, &c. by the Honourable C. L. Irby and J. Mangles, 8vo. p. 199.

here, in apostolic times, St. Peter restored Tabitha to life. In the middle of the thirteenth century, it was fortified by Louis IX. ; but, in 1647, Monconys, a French traveller, found nothing at Jaffa, but a castle and some caverns. Lastly, in 1799, the modern town was taken by Bonaparte, and signalised by that massacre of Turkish prisoners, which has afforded so much matter for discussion, as one of the darkest charges laid against the character of Napoleon.* It is situated in lat. $32^{\circ} 2' N.$ and long. $34^{\circ} 53' E.$, and is forty miles W. of Jerusalem. Its situation, as the nearest port to the Holy City, has been the chief cause of its importance. As a station for vessels, according to Dr. Clarke, its harbour is one of the worst in the Mediterranean. Ships generally anchor about a mile from the town, to avoid the shoals and rocks of the place. The badness of the harbour is mentioned, indeed, by Josephus. He speaks of both Joppa and Dora, as “ lesser maritime cities, *not fit for havens*, on account of the impetuous south-winds that beat upon them; which rolling the sands that come from the sea against the shores do not admit of ships lying in their station: but the merchants are generally there forced to ride at their anchors on the sea itself.” And he proceeds to describe the works by which Herod endeavoured to rectify a similar inconvenience of situation at Cesarea.† The road is protected by a castle built on a rock, and there are some

* There is no doubt that the massacre took place; the only question relates to the number, and the probable motive or alleged justification. Bonaparte's statement was, that they were prisoners who had been dismissed on parole, and who afterwards joined the garrison at Jaffa, and that 500 only were put to death.

† Josephus, Antiq. book xv. chap. 9.

storehouses and magazines on the sea-side. The coast is low, but little elevated above the level of the sea; but the town occupies an eminence, in the form of a sugar-loaf, with a citadel on the summit. The bottom of the hill is surrounded with a wall twelve or fourteen feet high, and two or three feet thick. The environs are occupied by extensive gardens, the light sandy soil being peculiarly favourable for the production of different kinds of fruit. These gardens are fenced with hedges of the prickly pear, and are plentifully stocked with pomègranate, orange, lemon, and fig-trees, and water-melons. The latter are celebrated all over the Levant for their delicious flavour. Those which are produced at Jaffa and at Damietta in Egypt, seem to owe their peculiar excellence to the soil and climate of these two places; for, when transplanted, though cultivated in the same manner, they lose their exquisite flavour, and degenerate into the common water-melon. The lemons and oranges, also, grow here to a prodigious size. The commerce of the town chiefly consists in the importation of grain, particularly of rice from Egypt, and the export of cotton and soap. In Pococke's time, a great trade in soap was carried on at Jaffa: it is made of olive-oil and ashes. Egypt was chiefly supplied from this port. There are no antiquities in Jaffa: the place would seem to be too old to have any—to have outlived all that once rendered it interesting. The inhabitants are estimated at between four and five thousand souls, of whom the greater part are Turks and Arabs; the Christians are stated to be about six hundred, consisting of Roman Catholics, Greeks, Maronites, and Armenians. The Latins, Greeks, and Armenians, have each a small convent for the reception of pilgrims. Of these, the Greeks are represented as by

far the most affable and agreeable to strangers; the Armenians as the most triste and austere, at least in appearance.

At Jaffa, the route from Egypt by the Desert of Suez, falls into what may be considered as the high road of pilgrimage to the Holy City. As this route completes the line of coast, we shall, before pursuing the journey to Jerusalem, trace the road from El Arisch.

ROUTE FROM EL ARISCH TO JAFFA.

EL ARISCH* is held by the Pasha of Egypt; but as it is the first town on the Syrian side of the Desert of Suez, it may be considered as the natural frontier of Palestine on that side. It is seated upon a slightly elevated rock, in the midst of drifting sands; and its substantial fortress, with the village hanging under its eastern front, has an imposing appearance. The rock is a shell-limestone, with a greater proportion of both chalk and shells than any of the rocks in Egypt. The castle was put into good condition by the French, and furnished with octagonal towers for artillery; it is defended by twelve piéçes of cannon. The district of El Arisch is computed to contain 2000 inhabitants. The water here is slightly brackish. Cultivation commences almost immediately beyond, but has to struggle with the sand, which is plentifully sprinkled over the soil. The route lies, for about twenty or twenty-two miles, over an undulating surface, in which grass and sand dispute the superiority, to Sheikh Juide, a ruined village, pleasantly

* Either the ancient Ostracine or Rhinocolura; probably the latter, which was considered as the last Egyptian town, though on the Syrian confines.

situated at the upper end of a narrow valley: it is said to have been burned by the French on their way to Egypt, and has never been rebuilt. The tomb of the venerable sheikh who has bequeathed his name both to the ruins and the valley, is all that remains standing. Over it Dr. Richardson saw, suspended by the four corners, after the superstitious fashion of the country, a black and white cloth, with a large ostrich egg, and a few monumental charms hanging above it; close by is an extensive burying-ground; a large field of barley was nearly ripe, while the landscape all around was picturesque and cultivated, but the crops seemed poor.* They improved in appearance on approaching Rafah, (anciently called Raphia,) about three hours from Sheikh Juide. † Here a great battle was fought between Ptolemy the Fourth, King of Egypt, and Antiochus the Great, the monarch of Syria. On the top of the hill there were still standing two columns of grey granite, beside a small heap of rubbish. A little way down the hill is a deep well, of tolerably good water, the sides of the shaft of which are regularly built up, and covered at the top to exclude the sun; it is surrounded with scattered columns of granite. Two hours farther brings the traveller to Hanoonis, or Khanyounes (*Jenysus*), situated on an eminence on the south side of the valley; this is the last village which pays tribute to the Pasha of Egypt. Dair, the next place, is in the pashalic of Gaza. There is no perceptible line of division between the two governments. At

* Richardson's Travels, vol. ii. p. 194.

† Josephus and Polybius make Raphia the first city in Syria in coming from Egypt. It was a bishopric of the Eastern Church.

Dair there is plenty of good water, raised by a water-wheel, resembling the Persian wheels in Egypt and Nubia ; and three beautiful marble columns, laid together, form a trough for the cattle. The country beyond continues to present the same kind of rural scenery ; beautiful undulating fields, covered with flocks and herds, and crops of wheat, barley, lentils, and tobacco. The breed of black cattle is described as not near so handsome, however, as that of Egypt. A few miles beyond Dair, at the foot of a hill, the traveller crosses the bed of a torrent, about thirty yards wide, called El Wadi (or El Oa di) Gaza. The fine alluvial plain is, apparently, in the rainy season surrounded by the river.

A slight variation occurs in the route taken by the (pseudo) Ali Bey.* Quitting the usual track, he traversed some cultivated hills, to the south-east ; he remarked, in his way, some fields completely burrowed, as he was informed, by the rats, but, he conjectures, by djerboas. He gives the distance seven hours from El Arisch to Sheikh Zouail, and four hours thence in a straight line to Khanyounes : which is described as well situated, at a short distance from the sea, and surrounded with walls and gardens ; the first inhabited place on entering Syria from the south. From hence to Gaza is a march of four hours, making the distance from El Arisch about forty-eight miles.

After crossing El Wadi Gaza, the road ascends a hill, from the summit of which the whitened tomb of the Sheikh Ab Ali is seen crowning the lofty promontory of the mountains of Hebron on the right, and the town and minarets of Gaza occupy the

* Travels of Ali Bey, vol. ii. pp. 205, 206.

summit of a mound in the plain on the left. A hedge of Indian fig lines the road on each side, and a number of upright marble tomb-stones mark the spot where it turns to the left, and winds, like a serpentine walk through pleasure-gardens, to the gates of the city. The gardens are enclosed with hedges of Indian fig, and abound in tall spreading sycamore trees, which give them a delightful appearance, although but indifferently stocked. The town and the burying-ground cover the top of the eminence, which is about two miles in circumference at the base, and appears to have been wholly enclosed within the ancient fortifications; according to the ancient mode of warfare, it must have been a place of considerable strength. For two months it baffled all the efforts of Alexander the Great, who was repeatedly repulsed, and wounded in the siege: which he afterwards revenged in a most infamous manner on the person of the gallant defender, Betis, whom, while yet alive, having ordered his ankles to be bored, he dragged round the walls, tied to his chariot-wheels, in the barbarous parade of imitating the less savage treatment of the corpse of Hector by Achilles.

There are no antiquities of any consequence at Gaza. The streets are very narrow; and the houses, most of which have gardens, are generally without windows. The country abounds with calcareous stone, or coarse marble of a fine white colour, of which all the principal edifices are built. There are a number of mosques, and some fine tombs. The largest mosque is an ancient Greek church, to which the Turks have added several buildings, in vile taste, which do not harmonize with the rest.* In several parts of the town

* Richardson's Travels, vol. ii. p 103, 109.

may be seen a few scattered columns of grey granite, probably of Roman architecture; and there are the remains of a round edifice, assignable to the same period. El Serai (the seraglio), the governor's mansion, is a large awkward-looking building, of Saracenic architecture. El Muhkumut, or the tribunal, the residence of the kadi, is also a large edifice. The markets are well supplied; provisions cheap; the water, which is procured from wells, is both good and clear; the bread indifferent, but the meat, fowls, and vegetables, of excellent quality. Altogether there is an air of comfort about the town and its inhabitants, very striking to travellers coming from Egypt. The inhabitants are stated by Dr. Richardson to be between two and three thousand; they consist of a mixture of Turks and Arabs, "from all the Arabias," Egypt, and Syria,—Fellahs, Bedouins, &c., those of each nation wearing their particular costume. The town is governed by a Turkish aga. Its distance from the sea is about three miles; from Jaffa a day's journey and a half; and "two long days' journey from Jerusalem."*

The sheep of this district are exceedingly fine, black-faced and white-faced; many of them with a brown-coloured fleece; the leaders of the flock bearing the bell, as in this country. The peasantry plough with two oxen: the plough is remarkably slight, with only one handle; the beam and yoke so very short, that, without moving from his post, the ploughman can goad the oxen with the long stick he carries in one hand, while he holds the plough with the other. Descending from the height of Gaza into the plain,

* Travels of Ali Bey, vol. ii. pp. 206—208. Richardson's Travels, vol. ii. pp. 197—199.

the traveller, for three-quarters of an hour, passes through an olive-ground, the trees of which are old and large, and judiciously planted; "not crowded together in such impenetrable masses as in the Ionian Isles, so as to prevent a free circulation of air and infect the neighbourhood with a noisome damp, but free and open, admitting of the cultivation and healthy growth of vegetables at their roots." On the edge of this grove, Dr. Richardson met with a number of storks, a bird held in high veneration by the Mussulmans. A little beyond the small village of Bet Hanoon, which lay to the right of the road, he crossed the deep bed (then dry) of a winter torrent, supposed to be the torrent Escol. The village Beeresnait was on the traveller's right hand, and before him Bedigga and Dia, from which he turned to the left, to encamp close to the modern village of Barbara. The next morning, while the caravan filed along the beautiful and well-wooded valley to Ashdod and Yabne, the party ascended the hill, and passing through Barbara, turned off towards the sea for the ruins of Askelon (pronounced Ascalān), which lie about an hour's distance from the road to Ashdod.* It was the month of April. Olive-trees occupied the

* Captains Irby and Mangles took the more direct route to Ashdod. At four A.M. they left Gaza. The road for two hours lay through beautiful groves of olive, and then entered on an open country, partly cultivated. The travellers left some villages on either side, and passed the torrent Escol, then dry, over a bridge of two high arches. About noon, they had on their left Majudal, described as a large village with a mosque, situated in a valley, surrounded with olive groves. At three P.M. they arrived at Ashdod. The distance from Gaza to Ashdod, according to their statement, would seem to be eleven hours, or about thirty-three miles; but a deduction is probably to be made for halts, of which no notice is taken in the narrative.

sandy height on the one hand, and fine crops of wheat and barley were seen on the other. Arab tents were ranged along the edge of the hills, and Arab sheikhs were busily employed among their flocks in the plain. Crossing the sandy ridge, the road descends into a well-cultivated plain, at the village called Naidé; and then climbs an eminence, on which are the remains of an edifice with granite columns, like that at Rafia. From this point the ruined walls of Askelon are seen to advantage. After crossing a small stream in the intervening valley, the travellers arrived at their base. Their present appearance is thus described by the very intelligent traveller whose track we have been pursuing.

“ The position of Askelon is strong: the walls are built on the top of a ridge of rock that winds round the town in a semicircular direction, and terminates at each end in the sea. The foundations remain all the way round. The walls are of great thickness, and, in some places, of considerable height, and flanked with towers at different distances. Patches of the wall preserve their original elevation; but, in general, it is ruined throughout, and the materials lie scattered around the foundation, or rolled down the hill on either side. The ground falls within the walls in the same manner that it does without: the town was situated in the hollow, so that no part of it could be seen from the outside of the walls. Numerous ruined houses still remain, with small gardens interspersed among them. We passed on through the centre of the ruins, and about the middle of them came to a ruined temple or theatre, as it has been supposed, part of which had lately been cleared out by the exertions of Lady Hester Stanhope. A few columns of grey granite, and one of red, with an

unusually large proportion of feldspar, and some small portions of the walls, are all that were then visible of this once extensive edifice. In the highest part of the town we found the remains of a Christian convent, close upon the sea, with a well of excellent water beside it. The sea beats strongly against the bank on which the convent stands; and six prostrate columns of grey granite, which we saw half covered with the waves, attest the effects of its encroachments. There is no bay nor any shelter for shipping; but a small harbour, advancing a little way into the town towards its eastern extremity, seems to have been formed for the accommodation of such small craft as was used in the better days of the city.

“Askelon was one of the proudest satrapies of the lords of the Philistines; now there is not an inhabitant within its walls; and the prophecy of Zechariah is fulfilled, ‘The king shall perish from Gaza, and Askelon shall not be inhabited.’* When the prophecy was uttered, both cities were in an equally flourishing condition; and nothing but the prescience of Heaven could pronounce on which of the two, and in what manner, the vial of his wrath should thus be poured out. Gaza is truly without a king. The lofty towers of Askelon lie scattered on the ground, and the ruins within its walls do not shelter a human being. How is the wrath of man made to praise his Creator! Hath he said, and shall he not do it? The oracle was delivered by the mouth of the prophet more than five hundred years before the Christian era, and we behold its accomplishment eighteen hundred years after that event.

“Askelon was the birth-place of Herod the Great, and several eminent Mussulmans.

* Zech. ix. 6. See also Zeph. ii. 4.

“ We now pursued our way across the hill, which was covered with a plentiful mixture of grass and sand, and arrived at the village of Misdal (or Mezdal), situated in a beautiful plain, and surrounded with small gardens, hedged with the Indian fig-tree. An hour and a half from Askelon, we reached the village Hamami. Its environs are cultivated, and the crops abundant, but quite overgrown with thistles, extensive plantations of which line the road on each side. At present, although our prospect is extensive, there is not a tree in sight; yet the growth of spring clothes the undulating fields, and every thing is fresh and beautiful.* It is not like the land of Egypt, but it is a thousand times more interesting. Having passed a large tumulus on the top of an adjoining hill, the history of which we could not learn, we came in sight of Ashdod (Azotus), pronounced in the country Shdōōd. In about half an hour we crossed a broad stone bridge, erected over the bed of a river: there was stagnant water in several places. Next we came to the ruined village of Tookrair, situated on the top of a hill on the left, which seems to have been a place of considerable consequence, *probably Ekron*.† Soon after, we arrived at Ashdod, passed the town and the well, with a small contiguous mosque on the roadside, turned into a pleasant grassy field, and pitched our tents for the night.

“ The ground around Ashdod is beautifully undulating, the pasture luxuriant, but not half stocked

* Sir F. Henniker describes the vale of Askelon as enamelled with flowers: “ among others,” he says, “ our garden pink assumes the place of daisies.”

† Ekron was near the sea, between Ashdod and Jamnia. It was once a powerful city. Its territory was the border of the land of Judah. See Joshua, xv. 11.

with cattle. The site of the town is on the summit of a grassy hill ; and, if we are to believe historians, was anciently as strong as it was beautiful. Herodotus states, that Psammetichus, king of Egypt, spent twenty-nine years in besieging the city ; in the end he was successful ; an event which is stated to have occurred 1124 years B. C., about fifty years before the reign of David in Hebron. This was another of the five satrapies of the Philistines ; who, when they had taken the Ark of God from the Israelites, brought it to Ashdod, and carried it into the house of Dagon their god. We neither saw nor heard of any ruins here. Scarcely any of the inhabitants came near us. They did not appear to be so sociable or so kind to strangers as their neighbours at Barbara. Every thing here was dearer than in Egypt : a sheep cost eight shillings and sixpence,—the dearest in Egypt was seven shillings, and generally but five shillings. They charged us four piastres (about two shillings and sixpence) for the night's grazing of our camels and asses, which, in other places, we had with a free, hearty welcome. The blood of the plundering Philistines is still in the land."

Gath, the fifth of the Philistine cities, which was a place of strength in the time of the prophets Amos and Micah, (B.C. 787—750,) is placed by Jerome on the road between Eleutheropolis and Gaza. It appears to have been the extreme boundary of the Philistine territory in one direction, as Ekron was on the other : hence the expression, (1 Sam. vii. 14.) " from Ekron even unto Gath," which has led to its being considered as the most southern city, and Ekron the most northern. The phrase may be more probably interpreted as intimating, that Gath was the south-eastern border, as Ekron was the north-eastern ; but it is not

clear that the latter was more northward than Ashdod, or the former farther south than Gaza. Gath might lay nearer to Arabia; and it seems to have become finally annexed to Judea before the time of the prophet Zephaniah, since no mention is made of it in the denunciations against Gaza, Ascalon, Ashdod, and Ekron, "the inhabitants of the sea-coast and the land of the Philistines." (Zeph. ii. 4, 5.)

From Ashdod to Jaffa is four hours' journey, or about twelve miles. The route lies over an undulating surface; the hills are high and partially cultivated, with abundance of thistles. The beautiful gardens of Jaffa commence on each side of the road, at the lowest part of the plain, a considerable distance from the town. The only places mentioned by Dr. Richardson as lying between Ashdod and Jaffa, are the villages Bededjen, (two hours from Ashdod,) and Djedou. Captains Irby and Maugles appear to have taken a different and less direct route. They crossed the Nahr (or river) El Rubin, close to the ruins of a Roman bridge, one great arch of which, and part of another, still remain, overgrown with bushes and weeds. The river above the bridge was nearly dry, (Oct. 11,) and filled with wild flowers and rushes. Below it they noticed "a handsome winding sheet of water, the banks of which were likewise covered with various water-flowers, and many black water-fowl were swimming on its surface: the water is bad, but not salt. On the opposite side of this river, on a small eminence, is Sheikh Rubin's tomb, surrounded by a square wall, with some trees inclosed. There are in Syria and Egypt numbers of these tombs, which the Arabs erect to the memory of any man who, they think, has led a holy life; giving the title of sheikh. not only to their chiefs, but also to their saints. These

tombs are generally placed in some conspicuous spot, frequently on the top of some mount. The sepulchre consists of a small apartment, with a cupola over it, whitewashed externally (see Matt. xxiii. 27): within are deposited a mat and a jar of water, for the ablution of such as retire thither for devotion. Sheikh Rubin, who lived many years ago, appears to have been much respected, and the people to this day go to pay vows at his shrine: they also bring provisions, and make festivals there. The river, no doubt, receives its appellation from this sheikh.”*

The travellers passed, on their right, Yabne, the ancient Jabneh, or Jamnia, situated on a small eminence: it is still a considerable village. It lies about three hours' distance from Ashdod, and is reckoned to be 240 furlongs from Jerusalem. This was another of the Philistine cities, and was taken by Uzziah, King of Judah. (See 2 Chron. xxvi. 6.)

The route from Gaza, taken by Ali Bey, was much the same: it lay first E. N. E.; then N. E. and N. through Ashdod; then N. N. E. and N. E., passing by Yabne, and over some wooded hills; and at length turned N. W. to Jaffa. The distance cannot be much less than forty miles. All the villages in this route are, according to this traveller, situated upon heights; the houses are extremely low, covered with thatch, and surrounded with plantations and gardens. The hills were covered (it was in the month of July) with olive-trees, and plantations of tobacco in full blossom. “All the country of Palestine,” he says, “which I saw from Khanyounes to Jaffa, is beautiful. It is composed of undulating hills, of a rich soil similar to

* Travels in Egypt, &c. By the Hon. C. L. Irby and James Mangies. 8vo. pp. 183, 4.

the slime of the Nile, and is covered with the richest and finest vegetation. But there is not a single river in all the district; there is not even a spring. All the torrents I crossed were dry, and the inhabitants have no other water to drink than that which they collect in the rainy season, nor any other means of irrigation than rain-water, and that of the wells, which is indeed good.”*

ROUTE FROM JAFFA TO JERUSALEM.

FROM Jaffa to Ramla is a journey of three hours,—about nine miles. The road lies over an undulating surface, partially cultivated and thinly inhabited, of a wilder and less inviting character than the country of the Philistines. A good deal of wood is to be seen near Jaffa; but afterwards, the road is bare, except that olive-trees cover some of the hills. The neighbourhood of Ramla, however, is adorned with many trees, among which the palm is conspicuous.

Ramla, or Rameli, the ancient Rama (of Ephraim), and supposed to be the Arimathea of the New Testament, is, by Phocas, computed to be 37 miles from Jerusalem: † it is situated in a rich plain, and contains about 2000 families. Here is a Latin convent, the whole brotherhood of which are Spaniards, said to have been founded by Philip the Good, duke of Burgundy; it is the universal home of Christian travellers in this quarter. The Greeks and Armenians have also convents here. There were two churches, which are now converted into mosques. The great

* Travels of Ali Bey, vol. ii. p. 209.

† If this be correct, Jaffa cannot be less than forty-six or forty-seven miles from Jerusalem; though Quaresmius, on the authority of Jerome, makes it only forty.

‡ Travels of Ali Bey, p. 211.

mosque was a Greek church : the tower is very lofty, and in good preservation. Near it is a large building, supported by pillars, supposed to be the remains of a monastery. In one of the mosques is the tomb of Aayoub Bey, a Mamelouk, who fled from Egypt on the arrival of the French, and died here : it is of beautiful white marble, with bas-reliefs, and gilt inscriptions. Near the Latin burial-place is a large tank, or cistern, under ground, which has always plenty of good water in it. " The root of the tamarisk-tree growing into it," Pococke says, " the waters are esteemed good for the dropsy." There are, he tells us, great ruins of houses in this place ; so that it seems formerly to have been a much more considerable town than it is at present, and it probably flourished during the time of the Crusades. On a high hill to the west of the town, stands a venerable ruin, called the Tower of the Martyrs, with some stately sycamores near it, overlooking the plain. The bodies of the martyrs of Sebaste, in Armenia, are said to have been deposited at Ramla ; and from them, probably, the tower receives its name.

About a league to the E. N. E. in this plain is Lydda, still called Loudd, where St. Peter cured Æneas of the palsy. It was destroyed by Cestius in the beginning of the Jewish war, and, when rebuilt, was called Diospolis. It is now a poor village ; but the stones to be seen in the modern buildings, shew that it has been a place of some consequence. Here are the remains of a very fine church, built of hewn stone, and of excellent masonry. It is attributed by some writers to the emperor Justinian, by others to a king of England ; but Pococke concludes that it was probably repaired by Richard Cœur de Lion, the architecture being decidedly of higher antiquity. The

Greeks hold (or then held) the eastern part of the ruined church; which is uncovered, except that over the high altar there remains a pointed arch, which, perhaps, was built when the church was repaired. The Turks have turned the west end into a mosque; having, says Poccoke, a great veneration for St. George, who, according to the legend of the place, suffered here. All this country is described by the learned traveller as very rich soil, throwing up a great quantity of herbage; among which he specifies chardons, rue, fennel, and the striped thistle, "probably on this account called the holy thistle." A great variety of anemonies, he was told, grow in the neighbourhood. "I saw likewise," he adds, "many tulips growing wild in the fields (in March); and any one who considers how beautiful those flowers are to the eye, would be apt to conjecture that these are the lilies to which Solomon, in all his glory, was not to be compared." The lily referred to by our Lord, is, however, supposed by some critics to have rather been the *Amaryllis lutea*, or autumnal Narcissus, which is found in profusion in the countries bordering on the Levant, clothing the fields in autumn with a vivid golden brilliancy.

Between Rama and Jeremiah, about twelve miles from Jerusalem, lies the Arab village of Bethoor, where Dr. Clarke was by accident compelled to pass a night. It is noticed by no other traveller; and yet, there is the highest probability that this is the Beth-horon of the Scriptures, which Josephus places in this direction. St. Jerome associates it with Rama, in the remark that they were then, together with other noble cities built by Solomon, only poor villages. Beth-horon stood on the confines of Ephraim and Benjamin; which, according to the learned traveller,

exactly answers to the situation of *Bethoor*. He supposes it, from its situation on a hill, to be Beth-horon the upper, (the Beth-horon superior of Eusebius,) of which frequent notice occurs in the apocryphal writings. Josephus mentions that Cestius, the Roman general, marched upon Jerusalem by way of Lydda and Beth-horon.*

In this neighbourhood the Arabs are very troublesome: sometimes they have been known to rob the inhabitants of Ramla in their very gardens. In Pococke's time, it was considered as one of the most dangerous roads in Turkey.† For some miles the road is over a level plain, the ground somewhat marshy: it then rises as you approach the rocky scenery; and just before the road enters the hills, at a short distance, is the place called *Ladroun* by the Franks, which admits of a various interpretation. Pococke, who describes it as a large ruined building over a precipice, supposes it to be "what is commonly called the castle of the *good thief*, where they say he was born and lived." In other words, the monks, who must needs assign a local habitation for every personage spoken of in the New Testament, have pitched upon this very suitable spot as the imaginary resi-

* See 1 Macc. iii. 16; vii. 39; ix. 50. Josh. x. 10, 11. 1 Chron. vii. 24. Joseph. Jewish Wars, lib. ii. cap. 23.

† The whole distance from Jerusalem to Jaffa, according to the usual time of travelling, might be performed in about fifteen or sixteen hours: "but owing," says Dr. Clarke, "to rugged and pathless rocks, over which the traveller must pass, it is impossible to perform it in less than a day and a half. When it is considered that this has always been the principal route of pilgrims, and that during the Crusades it was much frequented, it is singular that no attempt was ever made to facilitate the approach to the Holy City. The wildest passes of the Apennines are not less open to travellers. No part of the country is so much infested by predatory Arabs."—*Travels*, vol. iv. 8vo. chap. ix. p. 420.

dence of the penitent malefactor, one of those who was crucified with our Lord; and the building may have received its name from him. Dr. Richardson, however, interprets it, the den of thieves; and the encounter which he had with its inhabitants sufficiently justified the appellation. The party were proceeding merrily along a scarcely-perceptible track on the turf, when a haggard-looking Arab, springing across the field, seized Lord Corry's mule by the bridle, and refused to let him proceed. He happened to be in advance of the party. The affair might have had an unpleasant issue, but one of the muleteers coming up, explained to the Arab that they were travelling under the protection of the governor of Jaffa, and that the brother of a distinguished chieftain was their conductor. "Instantly at the sound, (says Dr. R.,) he dropped the bridle, and walked off, gnashing his whetted teeth over the prey that had just been snatched from his jaws, having taken us for unprotected pilgrims, whom it was his intention to insult, plunder, and detain. How blank and dastard he looked, the ragged red-haired knave, as he slunk across the field to his thievish den, that lay in the shape of a farm-house, a little off the road,"—the identical *Ladron*.*

The aspect of this part of the country is bleak, the trees are few and small,† the soil hard, and of a bad quality; mountains of naked limestone. The prospect among the hills is described by Dr. Clarke, as resembling the worst parts of the Apennines. We shall avail ourselves of the picturesque description given by

* Travels, vol. ii. p. 220.

† Chateaubriand particularises the dwarf oak, the box-tree, the rose-laurel, and the olive.

Dr. Richardson of the road from this point to Jerusalem.

“ In about two hours and a half from the time that we left Ramla, we entered the mountain scenery, the hill country of Judea. For some time before we reached the mountains, we kept looking up at their dusky sides, as they rose in towering grandeur to the height of about a thousand or fifteen hundred feet above our heads, covered with sun-burnt grass ; here and there disclosing strips of the bare horizontal rock, and diversified with a few bushy trees that stood at very unfriendly and forlorn distances from each other. Having entered the mountain defiles, we moved along a deep and most uncomfortable track, covered with big sharp stones, sometimes down a steep and almost precipitous descent, which obliged us to alight and lead our mules ; at other times along the dry stony bed of a winter torrent, which we had to cross and recross half a dozen times in the course of a hundred yards : at other times we climbed a heavy and lengthened ascent, with only a few shrubs between us and the edge of the precipice. Thus we continued ascending and descending, one while round the projecting base of the mountain, another while winding in the hollow curve formed by the meeting of their circular edges, till about one o'clock, when we stopt to refresh the animals, having arrived at a well of good water beside a ruined edifice, that seemed to have been erected as a military station to guard the pass. Since entering the mountain scenery we travelled all in a body ; the riders not separating from the beasts of burden for fear of any unexpected attack, or any lurching cur among our own numbers setting off with a straggler, which the nature of the ground would

THE HOLY LAND.

soon enable him to conceal, and set every search at defiance.

“ Here we found the advantage of our gallant escort from the governor of Yaffa ; for scarcely had we alighted from our mules to repose ourselves on the scattered stones of the ruin, when a comfortable collation was brought us by a peasant from a neighbouring village, the master of which had a great friendship for the brother of Abougôsh. Whence he came, or whither he went, we could not tell ; there was no house or village in sight ; but we profited by his hospitality, and resumed our march with redoubled vigour.

“ The road continued nearly the same with that already described. The hills, from the commencement of the mountain scenery, are all of a round handsome shape, meeting in the base and separated at the tops, not in peaks or pointed acuminations, but like the gradual retiring of two round balls, placed in juxta-position. Their sides are partially covered with earth, which nourishes a feeble sprinkling of withered grass, with here and there a dwarf tree or solitary shrub. They are not susceptible of cultivation, except on the very summit, where we saw the plough going in several places. They might be terraced, but there are no traces of their ever having been so. The rock crops out in many places, but never in precipitous cliffs ; the strata are horizontal, and in many places have exactly the appearance of the stone courses in a building. The features of the whole scenery brought strongly to my recollection the ride from Sanquhar to Lead-hills, in Scotland ; and to those who have visited this interesting part of my native country, I can assure them, the comparison gives a favourable representation of the hills of Judea. But there are

two remarkable points of difference, which I must not pass unnoticed : in the northern scenery, the traveller passes over an excellent road, and travels among an honest and industrious population, where the conversation of the commonest people will often delight and surprise the man of letters. But among the hills of Palestine, the road is almost impassable, and the traveller finds himself among a set of infamous and ignorant thieves, who would cut his throat for a farthing, and rob him of his property for the mere pleasure of doing it.

“ At half-past three o'clock we reached the village of Karialoonah, the residence of Ibrahim Abougôsh, the brother of our conductor, the chief of his tribe, the prince of the Arabs, and a plunderer of pilgrims. However, we had nothing to fear ; we were conducted by his brother, and had, moreover, a letter of introduction from the Lady Hester Stanhope. The worthy veteran appeared to have been apprized of our coming, for immediately on our arrival he presented himself to welcome us. He was habited after the fashion of his country, with a tobacco-pipe in his hand, and a fine India shawl, for a turban, on his head ; the other parts of his dress were of unbleached cotton cloth, plain and homely, like that of the Bedoweens. In stature he is rather under the middling size, but of a robust and vigorous make, admirably formed for supporting fatigue ; his complexion is swarthy, his features regular and animated, with a fine dark eye, placid and moist as a drop of dew. You would say that this man is formed to make love and captivate the hearts of his species ; better fitted for the bower than the field, more a Paris than a Hector, a servant of Venus than a votary of Mars. This individual possessed his own mind, and modelled his exterior by an unusual

calmness of manner; when he spoke, the man was rarely revealed in his countenance; a secret purpose lurked in the bottom of his eye, that shewed his heart had other game than what was started by his tongue. We looked, admired, and looked again. Is this the man that rules the Arabs, of whom even the Turkish governors are afraid?

“ There was time enough for us to have gone to Jerusalem, but here we had determined to stay, and had turned off the road into a dry stony field on the left, to take up our station, and pitch our tents for the night, when the chieftain preferred a pressing request to the noble traveller, that we should save ourselves that trouble, and make his house our home, with such accommodation as he could afford. The request was made in such an hospitable manner, and so ardently seconded by his brother, that it was impossible to refuse it; and it would have been imprudent, had we been so inclined.

“ Having accepted the invitation, we followed our host across the road to his house on the other side of the valley. Orders were immediately given to prepare dinner for the party, and we walked with him about the premises till it was ready. The residence of this Arab chief is about two hours and a half distant from Jerusalem; it is pleasantly situated on the east side of the valley, and resembles very much the mansion and offices of a wealthy farmer in this country, having much accommodation for men, horses, and cattle, without regard to taste or appearance. Everything about it is more useful than ornamental: the ground around is terraced and of a good quality, little cultivated, but abundantly shewing its fertility in long grass, olive, sycamore, and fig trees, which are in greater numbers on the other side of the valley than

around the house. On the top of a high mountain to the south stands Modin, still called by the same name, and still a place of strength; it is in the territory of Abougôsh, and known as the site of the city and tombs of the illustrious and patriotic Maccabees. Here Simon of that family set up seven pyramids, one against another, for his father, his mother, his four brethren, and himself. Much building and ruin still remain about the place.

“ There is little to be seen, however, as to beauty or repair, about the mansion of an Arab chief. The sun sinks beneath the horizon, and we enter his substantial dwelling. The prince himself led the way up one pair of stairs, followed by the Earl and Countess of Belmore, and the gentlemen of their suite. He conducted us into his principal room, which was fitted up in the usual Eastern style. A low portion, cut off by a rail across the room, for the servants or visitors of inferior consideration to stand without, and an elevated and a larger portion within, provided with a low sofa round the sides on the floor, for the accommodation of those visitors whom the chief delighted to honour. One small window illuminated the apartment; but it was now beginning to get dark, and the light of the sun was succeeded by that of a solitary candle, which only served to make darkness a little more visible than the faint rays of twilight.

“ On the appearance of dinner, the farthing candle was exchanged for one of larger dimensions, set upon the floor; the dinner was also set down on the floor at our feet, and we hitched down from the edge of the sofa to reach it. It consisted of a great profusion of rice, boiled fowl, different kinds of boiled and minced meat and rice mixed together, forming a kind of sausage, enclosed in the skin of a gourd, resembling

a cucumber, and several other trifling articles ; all of which were so admirably seasoned, that having tasted of one, we felt no disposition to quit it for another, and when we had done so, were as little inclined to return or to change it for a third or a fourth : yet most of us, I believe, were induced to try a little of each of them, and became such proselytes to Arab cookery, that we protested in good earnest we should wish to dine so every day in our lives, as far as eating was concerned, though neither roast-beef nor plum-pudding were among the dishes. Not so with respect to the auxiliary implements of feeding, which were rather of an awkward description, though ancient as our mouths, and all of us had them in our finger ends. Fork and knives there were none, and only one spoon to help a little lebn or sour milk upon the rice. When the invitation to commence the attack issued from the lips of our landlord, we looked at each other, as much as to say, ' How shall we proceed ? ' The good man himself sat by, and, out of respect for his guests, did not mean to partake of any thing till they were satisfied, which Lord Belmore perceiving, immediately requested that he would set us the example. Then ' bismilla,' in the name of the Lord,—a pretty general, though not a universal signal among the Arabs to commence the act of manducation ;—he tucked up the long dangling sleeves of his shirt as far as his elbow, and thrust his washed hand into the mountain of rice that smoked before him, and having taken a handful, he formed it into an oblong ball, by folding his fist ; this being done, he put his finger and thumb behind it, thrust it into his mouth, and down his throat in the twinkling of an eye. Then he tore off the leg of a fowl, part of which immediately followed the rice : the rest was returned

into the plate, to serve the next comer to the dish. Again he returned to the rice, and again to the fowl or the beef ; judiciously alternating layer upon layer, handing, mouthing, and swallowing, and hospitably inviting us to follow his example, and instructing us how to ball the rice, and thrust it into our mouths. No ceremony or city civilization here. His brother followed at a distance, and did not begin till after much intreaty ; but, once engaged, played quite as good a fist as Abougôsh himself. Thus we all went on eating, talking, laughing, and enjoying ourselves, till abundant repletion taught us to desist ; then *Al ham de lelahi*, glory to God, we are satisfied, and a servant comes round with a pitcher full of water, part of which he pours upon our hands ; we wash, and it falls into the basin below ; then, having dried, he receives the towel, and goes round to perform the same ceremony to the next, and thus makes the tour of the company."

" Next morning, we left our beds at an early hour ; but the earliest of the party was preceded by Abougôsh. On quitting the apartment, and going to the top of the stair, where a low wall between the two houses furnishes a charming prospect of the valley below, I found him sitting on his heel in the shade, although the sun had scarcely shone on his abode. He held his pipe in his hand, which he had just taken from his lips, to address a party of his men whom he had called around him, and whom, it appeared, he was about to despatch on some piratical expedition..... Breakfast was spread on the floor, and orders were given to load the camels and the mules. With all possible despatch we got ready, and sallied forth from the castle of our Arab chief, greatly delighted with his hospitality, and not less with the idea of reaching

Jerusalem in two hours and a half from the time of starting. As Abougôsh frequently visits Jerusalem, the parting scene was nothing more than a simple good morning; he saw us all mounted at the gate, and bade us adieu. We had the pleasure of seeing him frequently at the Holy City. His brother continued to accompany us all the way.

“ The road between Karialoonah and Jerusalem presents nearly the same features with that in the other parts of the hill country which we had already passed. The mountains continued on the right and on the left, with here and there a triangular patch of low alluvial land, opening into a narrow valley, pervaded by a small stream of water that scarcely covered its pebbly bed. We passed the villages of Caglionié and Lefta, and a small brook trickling down through the valley of Turpentine. Having ascended the hill, where the road has been formed with considerable care, from the ledge of the rock, we passed the village of Abdelcader, the property of our green-coated sheikh, on the left, and in a few minutes came in sight of Jerusalem, from which we were distant about ten minutes' walk of our mules.

“ These plain embattled walls in the midst of a barren mountain track, do they enclose the city of Jerusalem? That hill at a distance on our left, supporting a crop of barley, and crowned with a half-ruined hoary mansion, is that the Mount of Olives? Where was the temple of Solomon, and where is Mount Zion, the glory of the whole earth? The end of a lofty and contiguous mountain bounds our view beyond the city on the south. An insulated rock peaks up on our right, and a broad, flat-topped mountain, furrowed by the plough, slopes down upon our left. The city is straight before us; but the greater part of it stands in

a hollow, that opens to the east ; and the walls being built upon the higher ground on the north and on the west, prevent the interior from being seen in this direction. We proceed down the gentle descent, covered with well-trodden grass, which neither the sun nor the passengers had yet deprived of its verdure. The ground sinks on our right into what has been called the valley of the Son of Hinnom, which at the north-west corner of the wall becomes a broad, deep ravine, that passes the gate of Yaffa or Bethlehem, and runs along the western wall of the city. Arrived at the gate, though guarded by Turkish soldiers, we pass without tribute or interruption. The rosy countenance of Abdel Rahman, the brother of Abougôsh, like a handful of gold, is every where a passport. The castle of David, or, to call it by its modern name, the tower of the Pisans, is on our right ; on our left is a rugged stone wall inclosing a vacant field with a pool or cistern. The ruins are at the gates ; but nothing of the grandeur of the city appears. We turned to the left, where the houses commence on both hands, and a few steps brought us to the Latin convent of Saint Salvador. The fathers and the interpreters, in their robes, immediately came to welcome us to the Holy City : with all possible despatch the animals were relieved of their burdens, and we with all our effects were accommodated within its sacred walls." *

* Travels, vol. ii. pp. 221—237.



T. C. Croker del. from a Sketch by Sir W. Giffartton bar.

THE MOUNT OF OLIVES FROM JERUSALEM.

Engraved by Eber. Finden.



JERUSALEM.

Long. 35° 20' E. Lat. 31° 47' 47" N.

THE approach to Jerusalem from Jaffa is not the direction in which to see the city to the best effect. Dr. Clarke entered it by the Damascus gate, and he describes the view of Jerusalem, when first descried from the summit of a hill, at about an hour's distance, as most impressive. He confesses, at the same time, that there is no other point of view in which it is seen to so much advantage. In the celebrated prospect from the Mount of Olives, the city lies too low, is too near the eye, and has too much the character of a bird's-eye view, with the formality of a topographical plan. "We had not been prepared," says this lively traveller, "for the grandeur of the spectacle which the city alone exhibited. Instead of a wretched and ruined town, by some described as the desolated remnant of Jerusalem, we beheld, as it were, a flourishing and stately metropolis, presenting a magnificent assemblage of domes, towers, palaces, churches, and monasteries; all of which, glittering in the sun's rays, shone with inconceivable splendour. As we drew nearer, our whole attention was engrossed by its noble and interesting appearance. The lofty hills surrounding it, give the city itself an appearance of elevation less than it really has." Dr. Clarke was fortunate in catching this first view of Jerusalem under the illusion of a brilliant evening sunshine, but his description is decidedly overcharged. M. Chateaubriand, Mr. Buckingham, Mr. Brown, Mr. Jolliffe, Sir F. Henniker, and almost every other modern traveller, confirm the representation of Dr. Richard-

son. Mr. Buckingham says: "The appearance of this celebrated city, independent of the feelings and recollections which the approach to it cannot fail to awaken, was greatly inferior to my expectations, and had certainly nothing of grandeur or beauty, of stateliness or magnificence, about it. It appeared like a walled town of the third or fourth class, having neither towers, nor domes, nor minarets within it, in sufficient numbers to give even a character to its impressions on the beholder; but shewing chiefly large flat-roofed buildings of the most unornamented kind, seated amid rugged hills, on a stony and forbidding soil, with scarcely a picturesque object in the whole compass of the surrounding view."

Chateaubriand's description is very striking and graphical. After citing the language of the prophet Jeremiah, in his lamentations on the desolation of the ancient city, as accurately portraying its present state,* he thus proceeds:—

"When seen from the Mount of Olives, on the other side of the valley of Jehoshaphat, Jerusalem presents an inclined plane, descending from west to east. An embattled wall, fortified with towers and a Gothic castle, encompasses the city all round; excluding, however, part of Mount Sion, which it formerly enclosed. In the western quarter, and in the centre of the city, the houses stand very close; but, in the eastern part, along the brook Kedron, you perceive vacant spaces; among the rest, that which surrounds the mosque erected on the ruins of the Temple, and the nearly-deserted spot where once stood the castle of Antonia and the second palace of Herod.

* Lamentations i. 1—6; ii. 1—9, 15.

“The houses of Jerusalem are heavy square masses, very low, without chimneys or windows; they have flat terraces or domes on the top, and look like prisons or sepulchres. The whole would appear to the eye one uninterrupted level, did not the steeples of the churches, the minarets of the mosques, the summits of a few cypresses, and the clumps of nopals, break the uniformity of the plan. On beholding these stone buildings, encompassed by a stony country, you are ready to inquire if they are not the confused monuments of a cemetery in the midst of a desert.

“Enter the city, but nothing will you there find to make amends for the dulness of its exterior. You lose yourself among narrow, unpaved streets, here going up hill, there down, from the inequality of the ground, and you walk among clouds of dust or loose stones. Canvas stretched from house to house increases the gloom of this labyrinth. Bazars, roofed over, and fraught with infection, completely exclude the light from the desolate city. A few paltry shops expose nothing but wretchedness to view, and even these are frequently shut, from apprehension of the passage of a *cadi*. Not a creature is to be seen in the streets, not a creature at the gates, except now and then a peasant gliding through the gloom, concealing under his garments the fruits of his labour, lest he should be robbed of his hard earnings by the rapacious soldier. Aside, in a corner, the Arab butcher is slaughtering some animal, suspended by the legs from a wall in ruins: from his haggard and ferocious look, and his bloody hands, you would suppose that he had been cutting the throat of a fellow-creature, rather than killing a lamb. The only noise heard from time to time in the city, is the galloping of the steed of the

desert : it is the janissary who brings the head of the Bedouin, or who returns from plundering the unhappy Fellah.

“ Amid this extraordinary desolation, you must pause a moment to contemplate two circumstances still more extraordinary. Among the ruins of Jerusalem, two classes of independent people find in their religion sufficient fortitude to enable them to surmount such complicated horrors and wretchedness. Here reside communities of Christian monks, whom nothing can compel to forsake the tomb of Christ ; neither plunder nor personal ill-treatment, nor menaces of death itself. Night and day they chaunt their hymns around the Holy Sepulchre. Driven by the cudgel and the sabre, women, children, flocks, and herds, seek refuge in the cloisters of these recluses. What prevents the armed oppressor from pursuing his prey, and overthrowing such feeble ramparts ? The charity of the monks : they deprive themselves of the last resources of life to ransom their suppliants.* . . . Cast your eyes between the Temple

* Dr. Clarke draws a somewhat different picture of these holy friars : he describes them, in the first place, as the most corpulent he had ever seen issue from the warmest cloisters of Spain or Italy. Their comfortable convent, compared with the usual accommodations of the Holy Land, is, he says, like a sumptuous and well-furnished hotel. “ The influence which a peculiar mode of life has upon the constitution in this climate, might,” he adds, “ be rendered evident, by contrasting one of these jolly fellows” (the guardians of the Holy Sepulchre, or, according to the name they bear, the *Terra Santa* friars,) “ with the *Propaganda* missionaries. The latter are as meagre and as pale as the former are corpulent and ruddy.” In the commotions which have taken place in Jerusalem, the convent of St. Salvador has been repeatedly plundered ; yet still, the riches of the treasury are said to be considerable. The Franciscans complain heavily of the exactions of the Turks, who make frequent and

and Mount Sion; behold another petty tribe, cut off from the rest of the inhabitants of this city. The particular objects of every species of degradation, these people bow their heads without murmuring; they endure every kind of insult without demanding justice; they sink beneath repeated blows without sighing; if their head be required, they present it to the scimitar. On the death of any member of this proscribed community, his companion goes at night, and inters him by stealth in the valley of Jehoshaphat, in the shadow of Solomon's Temple. Enter the abodes of these people, you will find them, amid the most abject wretchedness, instructing their children to read a mysterious book, which they in their turn will teach their offspring to read. What they did five thousand years ago, these people still continue to do. Seventeen times have they witnessed the destruction of Jerusalem, yet nothing can discourage them, nothing can prevent them from turning their faces towards Sion. To see the Jews scattered over the

large demands on them for money. "But," remarks Dr. C., "the fact of their being able to answer these demands affords a proof of the wealth of their convent." Sir Sidney Smith, during his visit to Jerusalem, rendered them essential service, which they have not forgotten, by remonstrating with the Turkish governor against one of these *avanas*, as they are called, and finally inducing him to withdraw the charge. Hasselquist states the sum that yearly passed through the hands of the procurator of the convent to be at least half a million of *livres*. "The revenues," he says, "arise from alms, the greatest part from Spain and Portugal; from those people who permit the barbarians to ruin their trade, and plunder their country without supplying one piastre for their chastisement; but send yearly a considerable sum to Jerusalem to be devoured by Turks, their inveterate enemies, and by monks who are useless inhabitants in Europe, and unnecessary at Jerusalem, where they are of no sort of advantage to Christianity."

whole world, according to the Word of God, must doubtless excite surprise. But, to be struck with supernatural astonishment, you must view them at Jerusalem ; you must behold these rightful masters of Judea living as slaves and strangers in their own country ; you must behold them expecting, under all oppressions, a king who is to deliver them. Crushed by the Cross that condemns them, skulking near the Temple, of which not one stone is left upon another, they continue in their deplorable infatuation. The Persians, the Greeks, the Romans, are swept from the earth ; and a petty tribe, whose origin preceded that of those great nations, still exists unmixed among the ruins of its native land.” *

“ Jerusalem,” remarks another modern traveller, “ is called even by Mohammedans, the Blessed City (*El Gootz*, or *El Koudes*). The streets of it are narrow and deserted, the houses dirty and ragged, the shops few and forsaken ; and throughout the whole there is not one symptom of either commerce, comfort, or happiness..... The best view of it is from the Mount of Olives : it commands the exact shape and nearly every particular, viz. the church of the Holy Sepulchre, the Armenian convent, the mosque of Omar, St. Stephen’s gate, the round-topped houses, and the barren vacancies of the city. Without the walls are a Turkish burial-ground, the tomb of David, a small grove near the tombs of the kings, and all the rest is a surface of rock, on which are a few numbered trees. The mosque of Omar is the St. Peter’s of Turkey, and the respective saints are held respectively by their own faithful in equal vene-

* Travels in Greece, Palestine, &c., by F. A. de Chateaubriand, vol. li. 8vo. pp. 179—183.

ration. The building itself has a light, pagoda appearance; the garden in which it stands occupies a considerable part of the city, and contrasted with the surrounding desert is beautiful. . . . The burial-place of the Jews is over the valley of Kedron, and the fees for breaking the soil afford a considerable revenue to the governor. The burial-place of the Turks is under the walls, near St. Stephen's gate. From the opposite side of the valley, I was witness to the ceremony of parading a corpse round the mosque of Omar, and then bringing it forth for burial. I hastened to the grave, but was soon driven away: as far as my *on dit* tells me, it would have been worth seeing. The grave is strewn with red earth, supposed to be of the *Ager Damascenus* of which Adam was made; by the side of the corpse is placed a stick, and the priest tells him that the devil will tempt him to become a Christian, but that he must make good use of his stick; that his trial will last three days, and that he will then find himself in a mansion of glory, &c." *

The Jerusalem of sacred history is, in fact, no more. Not a vestige remains of the capital of David and Solomon; not a monument of Jewish times is standing. The very course of the walls is changed, and the boundaries of the ancient city are become doubtful. The monks pretend to shew the sites of the sacred places; but neither Calvary, nor the Holy Sepulchre, much less the Dolorous Way, the house of Caiaphas, &c., have the slightest pretensions to even a probable identity with the real places to which the tradition refers. Dr. Clarke has the merit of

* Notes during a Visit to Egypt, &c., by Sir Frederick Hen-
niker, bart. 8vo. pp. 274—278.

being the first modern traveller who ventured to speak of the preposterous legends and clumsy forgeries of the priests with the contempt which they merit. "To men interested in tracing, within the walls, antiquities referred to by the documents of sacred history, no spectacle," remarks the learned traveller, "can be more mortifying than the city in its present state. The mistaken piety of the early Christians, in attempting to preserve, has either confused or annihilated the memorials it was anxious to render conspicuous. Viewing the havoc thus made, it may now be regretted that the Holy Land was ever rescued from the dominion of Saracens, who were far less barbarous than their conquerors. The absurdity, for example, of hewing the rocks of Judea into shrines and chapels, and of disguising the face of nature with painted domes and gilded marble coverings, by way of commemorating the scenes of our Saviour's life and death, is so evident, and so lamentable, that even Sandys, with all his credulity, could not avoid a happy application of the reproof conveyed by the Roman satirist against a similar violation of the Egerian fountain." *

Dr. Clarke, however, though he discovers his sound judgement in these remarks, has contributed very little to the illustration of the topography of Jerusalem.

* *Travels in various Countries*, part ii. vol. iv. 8vo. pp. 295, 296. Sandys' words are, speaking of the supposititious sepulchre, that "those natural forms are utterly deformed, which would have better satisfied the beholder, and too much regard hath made them less regardable.

— *Quanto præstantius esset*

Numen aquæ, viridi si margine clauderet undas

Herba: nec ingenuum violarent marmora tophum.

Juv. Sat. 3."

His plan is extremely inaccurate, and his hypothesis respecting the site of the ancient Zion altogether baseless. It is quite evident that he trusted to his recollection in drawing up the account of Jerusalem, and that his memory has misled him. By far the best account which has been given of the sacred city, is that furnished by Dr. Richardson, who, by virtue of his professional character as a physician,—a character esteemed sacred all over the East,—was permitted four times to enter, in company with some of the principal Turks in Jerusalem, the sacred enclosure of the Stoa Sakhara, the mosque of Omar. With the exception of Ali Bey, who passed for a Moslem, though really a Spaniard, Dr. R. is the only Frank whose feet have trodden the consecrated ground with impunity, since the days of the Crusades. A Jew or a Christian entering within its precincts, must, if discovered, forfeit either his religion or his life. Sir F. Henniker states, that a few days before he visited Jerusalem, a Greek Christian entered the mosque. “He was a Turkish subject, and servant to a Turk: he was invited to change his religion, but refused, and was immediately murdered by the mob. His body remained exposed in the street; and a passing Mussulman, kicking up the head, exclaimed, ‘That is the way I would serve all Christians.’” Before we proceed, however, to enter the Mahomedan holy of holies, by far the most interesting, and perhaps the most ancient edifice now standing in Jerusalem, we shall avail ourselves of Dr. Richardson’s minute account of the modern town.

“It is,” he remarks, “a tantalizing circumstance for the traveller who wishes to recognise in his walks the site of particular buildings, or the scenes of me-

morable events, that the greater part of the objects mentioned in the description both of the inspired and the Jewish historian, are entirely removed, and razed from their foundation, without leaving a single trace or name behind to point out where they stood. Not an ancient tower, or gate, or wall, or hardly even a stone remains. The foundations are not only broken up, but every fragment of which they were composed is swept away, and the spectator looks upon the bare rock with hardly a sprinkling of earth to point out her gardens of pleasure, or groves of idolatrous devotion. And when we consider the palaces, and towers, and walls about Jerusalem, and that the stones of which some of them were constructed were thirty feet long, fifteen feet broad, and seven and a half feet thick, we are not more astonished at the strength, and skill, and perseverance by which they were constructed, than shocked by the relentless and brutal hostility by which they were shattered and overthrown, and utterly removed from our sight. A few gardens still remain on the sloping base of Mount Zion, watered from the pool of Siloam; the gardens of Getsemane are still in a sort of ruined cultivation; the fences are broken down, and the olive-trees decaying, as if the hand that dressed and fed them were withdrawn; the Mount of Olives still retains a languishing verdure, and nourishes a few of those trees from which it derives its name; but all round about Jerusalem the general aspect is blighted, and barren; the grass is withered; the bare rock looks through the scanty sward; and the grain itself, like the staring progeny of famine, seems in doubt whether to come to maturity, or die in the ear. The vine that was brought from Egypt is cut off from the midst of the

land; the vineyards are wasted; the hedges are taken away; and the graves of the ancient dead are open and tenantless."

The Jerusalem that now is, is still a respectable, good-looking town, of an irregular shape, approaching to a square: it is surrounded by a high, embattled wall, built, for the most part, of the common stone of the country, which is a compact limestone. It has now, including the golden gate, seven gates. One looks to the west, and is called the gate of Yaffa, or Bethlehem, because the road to those places passes through it.* Two look to the north, and are called the gate of Damascus (*Bab el Sham*), and the gate of Herod (or Ephraim gate). A fourth, looking to the east, is called St. Stephen's gate, because near it the proto-martyr was stoned to death: it is close to the Temple, or mosque of Omar, and leads to the gardens of Gethsemane and the Mount of Olives. The fifth leads into the Temple, or *Haram Schereeff*, but is now built up, owing, it is said, to a tradition that the Christians will take the city by this gate: it is called the golden gate. Another gate leads from without the city into the mosque of El Aksa, formerly the church of the presentation, and is called the gate of the Virgin Mary, *Bab el Setta Maria*. On account of a turn in the wall, this gate, though in the east wall of the city, looks to the South towards Mount Zion: it is not, however, strictly speaking, a gate of the city. What, therefore, we reckon the sixth gate, is the dung gate, or sterquiline gate. This is small, not admitting either horses or carriages (of the latter, however, there are none in Jerusalem);

* This is the pilgrims' gate, called also by the Arabs *Bab el Mo-garba*, or gate of the Maugrabins.

and from the wall resuming its former direction, it looks towards the east. The last is called Zion gate, or the gate of the prophet David: it looks to the south, and is in that part of the wall which passes over Mount Zion.

The longest wall is that on the north side of the city, which runs from the valley of Gihon on the west, to the valley of Jehoshaphat on the east. The circumference of the area now enclosed within the walls, does not exceed, according to the measurement of Maundrell and Pococke, two of our most accurate travellers, two miles and a half.* The city may be

* Maundrell says: "I was willing, before our departure, to measure the circuit of the city; so, taking one of the friars with me, I went out in the afternoon in order to pace the walls round. We went out at Bethlehem gate, and proceeding on the right hand, came about to the same gate again. I found the whole city 4630 paces in circumference, which I computed thus:—

From Bethlehem gate to the corner on the right hand.....	} 400
From that corner to Damascus gate	680
From Damascus gate to Herod's.....	380
From Herod's gate to Jeremiah's prison	150
From Jeremiah's prison to the corner next the valley of Jehoshaphat.....	} 225
From that corner to St. Stephen's gate.....	385
From St. Stephen's gate to the Golden gate	240
From the Golden gate to the corner of the wall	} 380
From that corner to the Dung gate	470
From the Dung gate to Sion gate	605
From Sion gate to the corner of the wall.....	215
From that corner to Bethlehem gate	500
	—
In all, paces.....	4630
	—

"The reduction of my paces to yards, is by casting away a tenth part, ten of my paces making nine yards; by which

roughly stated to be about a mile in length, and half a mile in breadth. Poccoke accurately describes it as standing at the south end of a large plain that extends northwards towards Samaria, though it in fact immediately occupies two small hills, having valleys or ravines on the other three sides; which, to the east and the south, are very deep. That on the east is the valley of Jehoshaphat; that on the south is called the valley of Siloam, and (erroneously) of Gehinnom; that on the west, which is not so deep, the valley of Rephaim. The hills on the other side of these valleys are, for the most part, considerably higher than either Mount Zion or Acra. On the east, Jerusalem is commanded by the Mount of Olives, called Djebel Tor by the Arabs. On the south, by what the Christians absurdly denominate the Hill of Offence and the Hill of Evil Counsel. On the west, by a low rocky flat, which rises towards the north to a commanding elevation: this has been called Mount Gihon. On the north-west, Scopo, where Titus encamped, is also higher ground than that on which Jerusalem stands. So that the Scripture representation of Jerusalem, as guarded by mountains, literally answers to its topographical situation: "As the mountains are round about Jerusalem, so the Lord is round about his people, from henceforth, even for ever."*

The site of the ancient city is so unequivocally marked by its natural boundaries on the three sides

reckoning, the 4630 paces amount to 4167 yards, which make just two miles and a half."—*Journey from Aleppo to Jerusalem.*

Sir F. Henniker reckoned the regular footpath, outside the walls, to be 5320 paces: he performed the circuit in just forty-five minutes, and estimates it roughly at three miles.

* Psalm cxxv. 2.

where there are ravines, that there can be no difficulty, except with regard to its extent in a northern direction; and this may be ascertained with sufficient accuracy from the minute description given by Josephus. His account of its topography is, after all, the best guide to the modern traveller and antiquary. "The city of Jerusalem," he tells us, "was fortified with three walls, on such parts as were not encompassed with impassable valleys; for in such places it hath but one wall. The city was built upon two hills, which are opposite to one another, and have a valley dividing them asunder, at which valley the corresponding rows of houses on both hills terminate. Of these hills, that which contains the upper city is much higher, and in length more direct: accordingly, it was called the Citadel by king David; he was the father of that Solomon who built this Temple at the first; but it is by us called the Upper Market-place. But the other hill, which was called Acra, and sustains the lower city, is of the shape of the moon when she is horned. Over against this there was a third hill, naturally lower than Acra, and parted formerly from the other by a broad valley. However, in those times when the Asmoneans reigned, they filled up that valley with earth, and had a mind to join the city to the Temple. They then took off part of the height of Acra, and reduced it to be of less elevation than it was before, that the Temple might be superior to it. Now the Valley of the Cheesemongers, as it was called, and was that which we told you before distinguished the hill of the upper city from that of the lower, extended as far as Siloam; for that is the name of a fountain which hath sweet water in it, and this in great plenty also. But on the outsides these hills are surrounded by deep valleys, and, by reason

of the precipices on both sides, are everywhere impassable."*

The Jewish historian then goes on to describe the course of the walls. He says, that the beginning of the third (or outer) wall was at the tower Hippicus, which, D'Anville is of opinion, stood near the south-west angle of the present area of Jerusalem.† From this point it reached as far as the north quarter of the city and the tower Psephinus, and then extended till it came over against the monument of Helena, queen of Adiabene. It then extended farther to a great length, and passed by the sepulchral caverns of the kings,‡ and bent again at the tower of the corner, at the monument called the monument of the Fuller, and joined to the old wall at the valley of Kedron. The tower of Psephinus is, by D'Anville, supposed to have occupied the site of what is called *Castel Pisano*, or the Castle of the Pisans at Bethlehem gate; and the modern name may possibly be only a corruption of the ancient one. It is true, that the citizens of Pisa distinguished themselves in the Crusades, and had establishments and grants at Acre, Tyre, and other places in the Holy Land; and Paolo Tronci, in his Annals of Pisa, claims for two of his countrymen the honour of having been the first who scaled the walls of Jerusalem, when the city was taken by Godfrey of Bouillon. But history throws no other

* Josephus, Jewish Wars, book v. chap. 4.

† Pococke says: "Herod built three towers on the north side of Sion, and gave them the names of Hippicus, Phasælus, and Mariamne. The tower Hippicus was at the north-west corner (of Sion)."

‡ Dr. Clarke reads the words of Josephus thus: "And being prolonged by the royal caves, it bent, with a tower at the corner, near the monument," &c.

light on the origin of the name. This tower, the learned geographer understands Josephus to say, flanked the north-west angle of the city; and he imagines that the western wall did not extend farther north, but turned off toward the east. But the words of the Jewish historian by no means imply as much as this: on the contrary, the wall evidently extended northward, beyond the tower Psephinus, to the monuments of Helena. The supposition of D'Anville is, besides, quite at variance with the representation that the ancient city was limited on the western side, as well as on the south and east, only by the ravine. "This direction of the wall," remarks Dr. Richardson, "would suit the opinion of those who contend that the places shewn as the site of the crucifixion, interment, and resurrection, of the blessed Jesus, are what they are represented to be; and this direction of the ancient wall of the city appears to have been chalked out to meet and support that opinion. I can only say, that I saw no vestiges of such a wall remaining, and it would be the most disadvantageous situation possible for a wall of defence, for it must have been drawn along the low ground almost in immediate contact with high ground that would command and overlook it, though it were raised to the height of twenty or thirty feet, or, in some places, forty feet. Besides, it would not make Jerusalem, what it is called by the Psalmist, a compact city, but a long, narrow strip, slightly fortified by nature on the east: which does not correspond to the general description, that it was strongly fortified by nature on all sides but the north. There is another circumstance, that on the north of Bethlehem gate there is a large cistern cut in the rock, which, as legends tell, is the place where David saw the bathing Bathsheba,

and which was probably within the ancient, as it is within the walls of the present town. Moreover, to the north of this, and to the north of the northern wall of the present town, there is another cistern cut in the rock, and half filled up with earth, and which, I think, was also within the walls of the ancient town; and, in my opinion, the western wall of the city stretched along the edge of the ravine, as far as it continues, and then passed over to the brook Kedron. The city was thus encompassed on the west and on the south by the ravine; on the east by the valley of Kedron; and on the north, as is stated by Josephus, it had no protection whatever, but from the wall by which it was enclosed, and which, we are assured by the same authority, was almost impregnable. The fortifications were begun by Herod Agrippa, and, after his death, the Jews purchased from the emperor Claudius, permission to continue them, and went on, and completed the walls, to the height of thirty-seven feet, and in breadth fifteen feet, with great stones of thirty feet long, and fifteen feet broad. One part of Titus's army encamped on Scopus, a hill at the distance of about seven stadia, or seven-eighths of a mile from the city on the north, and which derived its name from its elevated situation affording a fine view of Jerusalem. Between the hill Scopus, and the northern wall of the city, was a sloping plain, which was covered with gardens, monuments, and trees, which were all destroyed; but the ground still answers to the description: generally speaking, it is covered with a thin sprinkling of earth, and is under cultivation. Another division of the Roman army, in which was the tenth legion, which came through Jericho, encamped at the distance of six furlongs from Jerusalem, at the mount called the

Mount of Olives, which lies over against the city on the east side, and is parted from it by a deep valley which is named Cedron. This ground also answers the description, and confirms the opinion, that the city of Jerusalem occupies the same place now that it did in the days of Titus; only that it is not so large, and does not cover the whole of the space which it did then."*

The royal sepulchres, which Josephus seems to make the northern boundary of the ancient city, lie about a mile distant from the present walls, towards the north-west. Of this extraordinary cemetery, the best account is that furnished by Maundrell and Dr. Clarke.

The first place to which the traveller is conducted, on the north side of the city, is a large grot, a little without the Damascus gate, *said* to have been for some time the residence of the prophet Jeremiah; they pretend to shew as his bed a shelf on the rock, about eight feet from the ground; and the place is held in great veneration by both Turks and Jews, as well as Christians. In Maundrell's time it was a college of dervises. "The next place we came to," that accurate traveller proceeds, "was those famous grots called the Sepulchres of the Kings; but for what reason they go by that name is hard to resolve; for it is certain none of the kings, either of Israel or Judah, were buried here; the Holy Scriptures assigning other places for their sepulchres; unless it may be thought perhaps that Hezekiah was here interred, and that these were the sepulchres of the sons of David, mentioned 2 Chron. xxxii. 33. Whoever was buried here, this is certain, that the place itself discovers

* Travels along the Mediterranean, vol. ii. p. 351—353.

so great an expense both of labour and treasure, that we may well suppose it to have been the work of kings. You approach to it at the east side, through an entrance cut out of the natural rock, which admits you into an open court of about forty paces square, cut down into the rock, with which it is encompassed instead of walls. On the south side of the court is a portico, nine paces long and four broad, hewn likewise out of the natural rock. This is a kind of architrave running along its front, adorned with sculpture of fruits and flowers, still discernible, but by time much defaced. At the end of the portico, on the left hand, you descend to the passage into the sepulchres. The door is now so obstructed with stones and rubbish, that it is a thing of some difficulty to creep through it; but within, you arrive in a large fair room, about seven or eight yards square, cut out of the natural rock. Its sides and ceiling are so exactly square, and its angles so just, that no architect with levels and plummets could build a room more regular; and the whole is so firm and entire, that it may be called a chamber hollowed out of one piece of marble. From this room you pass into (I think) six more, one within another, all of the same fabric with the first. Of these, the two innermost are deeper than the rest, having a second descent of about six or seven steps into them.

“ In every one of these rooms, except the first, were coffins of stone placed in niches in the sides of the chambers. They had been at first covered with handsome lids, and carved with garlands; but now most of them were broken to pieces by sacrilegious hands. The sides and ceiling of the rooms were always dropping, with the moist damps condensing upon

them. To remedy which nuisance, and to preserve these chambers of the dead polite and clean, there was in each room a small channel cut in the floor, which served to drain the drops that fall constantly into it.

“ But the most surprising thing belonging to these subterraneous chambers was their doors, of which there is only one that remains hanging, being left as it were on purpose to puzzle the beholders. It consisted of a plank of stone of about six inches in thickness, and in its other dimensions equalling the size of an ordinary door, or somewhat less. It was carved in such a manner as to resemble a piece of wainscot; the stone of which it was made, was visibly of the same kind with the whole rock; and it turned upon two hinges in the nature of axles. These hinges were of the same entire piece of stone with the door; and were contained in two holes of the immoveable rock, one at the top, the other at the bottom.

“ From this description it is obvious to start a question, how such doors as these were made? whether they were cut out of the rock, in the same place and manner as they now hang? or whether they were brought, and fixed in their station like other doors? One of these must be supposed to have been done; and whichsoever part we choose as most probable, it seems at first glance not to be without its difficulty. But thus much I have to say for the resolving of this riddle (which is wont to create no small dispute amongst pilgrims), viz. that the door which was left hanging, did not touch its lintel by at least two inches; so that I believe it might easily have been lifted up and unhinged. And the doors which had been thrown down, had their hinges at the upper end twice as long as those at the bottom; which seems to intimate

pretty plainly by what method this work was accomplished.

“ From these sepulchres we returned towards the city again, and just by Herod’s gate were shewn a grotto full of filthy water and mire. This passes for the dungeon in which Jeremiah was kept by Zedekiah, till enlarged by the charity of Ebed Melech, Jer. xxxviii.”

Dr. Clarke’s description will supply the best commentary on Maundrell’s honest but homely account. He describes these sepulchres as a series of subterranean chambers, forming a sort of labyrinth, resembling the still more wonderful example lying westward of Alexandria in Egypt, by some called the sepulchres of the Ptolemies. “ Each chamber,” he says, “ contains a certain number of receptacles for dead bodies, not being much larger than our coffins, but having the more regular form of oblong parallelograms ; thereby differing from the usual appearance presented in the sepulchral crypts of this country, where the *soros*, although of the same form, is generally of very considerable size, and resembles a large cistern. The taste manifested in the interior of these chambers seems also to denote a later period in the history of the arts : the skill and neatness visible in the carving is admirable, and there is much of ornament displayed in several parts of the work.* We observed also some slabs of marble exquisitely sculptured : these we had

* This agrees with Dr. Richardson’s brief but more specific description, which the reader may compare with the above. “ The road down to them (the tombs of the kings) is cut in the rock, and the entrance is by a large door also cut in the rock. It leads into a deep excavation, open above, about fifty feet long, forty feet wide, and about twenty feet deep. Heaps of sand and earth are piled up along the sides, and the whole has much the appearance of a sand-pit. The west end seems to have been orna-

never seen in the burial-places before mentioned. The entrance is by an open court, excavated in a stratum of white limestone, like a quarry. It is a square of thirty yards. Upon the western site of this area appears the mouth of a cavern, twelve yards wide, exhibiting over the entrance an architrave with a beautifully sculptured frieze. Entering this cavern, and turning to the left, a second architrave appears above the entrance to another cavern, but so near to the floor of the cave as barely to admit the passage of a man's body through the aperture. We lighted some wax tapers, and here descended into the first chamber. In the sides of it were other square openings, like door-frames, offering passages to yet inferior chambers. In one of these we found the lid of a white marble coffin (engraved in *Le Bruyn's Travels*, 1725); this was entirely covered with the richest and most beautiful sculpture; but, like all the other sculptured work about the place, it represented nothing of the human figure, nor of any animal, but consisted entirely of foliage and flowers, and principally of the leaves and branches of the vine.

“As to the history of this most princely place of burial, we shall find it difficult to obtain much information. That it was not what its name implies, is

mented with the greatest care. A cornice, with triglyph, regulus, and guttæ, passes along the top, and the vine-leaf mantles round the decorations. In the south-west corner, a low, narrow door leads into a series of chambers, in each of which there is a number of excavations, cut in the rock, for the reception of the dead, like those which we saw in Malta and Syracuse, all of which are now empty, and the place is damp and disagreeable. The innermost apartment is adorned above all the rest, and has the mantling vine, with clusters of grapes, twined round the pilasters, and inscribed on the sarcophagi.”

very evident, because the sepulchres of the kings of Judah were in Mount Zion. The most probable opinion is maintained by Pococke, who considered it as the sepulchre of Helen, queen of Adiabene. De Chateaubriand has since adopted Pococke's opinion.* Indeed it seems evident, that, by the royal caves, nothing more is intended by Josephus than the regal sepulchre of Helena he had before mentioned, thus repeated under a different appellation." †

There can be little doubt that this royal cemetery was without the walls of the ancient city, but at no great distance; so that Jerusalem must formerly have extended towards the north, nearly a mile beyond the modern town. With this agrees the description given by Josephus of the *fourth* quarter of the city. "For, as the city grew more populous, it gradually crept beyond its own limits, and those parts of it that stood northward of the Temple, and joined that hill to the city, made it considerably larger; and caused that hill which is in number the fourth, and is called Bezetha, to be inhabited also. It lies over against the Tower of Antonia, but is divided from it by a deep valley or ditch, which was dug on purpose." ‡ Taking in, then, the site of the new town, or Cænopolis, as Bezetha

* This is not quite correct. Chateaubriand mentions the opinion as a plausible conjecture; but afterwards urges the text of Josephus, cited above, as an objection; and, from another passage in the Jewish historian, supposes the caverns to have been the sepulchre of Herod the Tetrarch. "Speaking of the wall which Titus erected to press Jerusalem still more closely than before, he says, that this wall, returning towards the north, enclosed the sepulchre of Herod. Now this is the situation of the royal caverns."
—*Travels*, vol. ii. p. 108.

† See note at p. 83.

‡ He informs us, that it was not till the reign of Claudius that this quarter began to be enclosed within the walls; but it must have been inhabited long before as a suburb.

was also called, and that part of Mount Sion which is now without the walls, we shall obtain an area corresponding to the account given us by historians of the extent of the ancient city. Josephus states its circumference to have been thirty-three furlongs, or little more than four miles; that is, nearly twice that of the modern town.

Mount Moriah, on which the Temple stood, was originally an irregular hill, separate from Mount Zion and Acra, as well as from Bezetha. In order to extend the appendages of the Temple over an equal surface, and to increase the area of the summit, it became necessary to support the sides, which formed a square, by immense works. The east side bordered the valley of Jehoshaphat, which was very deep. The south side, overlooking a very low spot, was faced from top to bottom with a strong wall; and Josephus assigns an elevation of not less than 300 cubits (or 450 feet) to this part of the Temple; so that it was necessary, in order to a communication with Mount Zion, to erect a bridge across the valley. The west side looked towards Acra; the appearance of which, from the Temple, is compared to a semicircle, or amphitheatre. On the north side, an artificial ditch separated the Temple from Bezetha. The Tower of Antonia flanked the north-east corner of the Temple. It was built on the rock by Hircanus the First, but was afterwards strengthened and embellished by Herod the Great, who named it after his benefactor, Mark Antony. That execrable but magnificent monarch is stated by Josephus to have rebuilt the second Temple.* According to Josephus, eleven thousand

* There is reason to suppose that the second Temple was not pulled down, but that Herod repaired it, and added considerably to its extent.

labourers were employed on it for nine years; the works were prodigious, and were not completed till after Herod's death. To these "buildings of the Temple," which were probably at the time being carried on, the disciples pointed the attention of our Lord, when he said to them in reply: "See ye not all these things? Verily, I say unto you, there shall not be left here one stone upon another that shall not be thrown down."* This prediction was literally fulfilled. When the Romans took Jerusalem, Titus ordered his soldiers to dig up the foundations both of the city and the Temple; and Terentius Rufus, the Roman general, is stated to have driven a plough-share over the site of the sacred edifice. When the caliph Omar took Jerusalem, the spot had been abandoned by the Christians. Seid Eben Batrik, an Arabian historian, relates, that the caliph applied to the patriarch Sophronius, and inquired of him, what would be the most proper place at Jerusalem for building a mosque. Sophronius conducted him to the ruins of Solomon's Temple. The caliph Abd-el-Malek made additions to the buildings, and enclosed the rock with walls. His successor, the caliph El Oulid, contributed still more to the embellishment of El Sakhara, and covered it with a dome of copper, gilt, taken from a church at Balbec. The Crusaders converted this temple of Mahommed into a Christian sanctuary, but Saladin restored it to its original use.†

THE MOSQUE OF OMAR

SUCH is briefly the history of this splendid monument of Saracenic magnificence, which the especial good fortune of Dr. Richardson, in being allowed to

* Matt. xxiv. 2.

† Chateaubriand, vol. ii. p. 113.

enter the sacred enclosure, has enabled him to describe. Laying aside his white burnouse, that he might not be detected to be a Christian by his colours, he put on a black abba of the Capo Verde's, and, escorted by a black interpreter, ascended the southern slope of Mount Moriah, passed the house of the *cadi*, and entered the *Haram Schereeff*. "This," continues the doctor, "is the name which is given to the whole space enclosed about the mosque, and is interpreted to mean the grand or noble retirement for devotion. Proceeding forward a few yards, we ascended a flight of steps, and got upon the *Stoa Sakhara*, an elevated platform, floored with marble all round the mosque; from the door of which we were now distant but a few paces. On our arrival at the door, a gentle knock brought up the sacristan, who, apprized of our arrival, was waiting within to receive us. He demanded, rather sternly, who we were; and was answered by my black conductor in tones not less consequential than his own. The door immediately edged up, to prevent, as much as possible, the light from shining out, and we squeezed ourselves in with a light and noiseless step, although there was no person near who could be alarmed by the loudest sound of our bare feet upon the marble floor. The door was no sooner shut than the sacristan, taking a couple of candles in his hand, shewed us all over the interior of this building; pointing, in the pride of his heart, to the elegant marble walls, the beautifully-gilded ceiling, the well at which the true worshippers drink and wash, with which we also blessed our palates and moistened our beards, the paltry reading-desk, with the ancient *Koran*, the handsome columns, and the green stone, with the wonderful nails. As soon as we had completed this circuit, pulling a key from his

girdle, he unlocked the door of the railing which separates the outer from the inner part of the mosque, which, with an elevation of two or three steps, led us into the sacred recess. Here he pointed out the patches of mosaic in the floor, and the round flat stone which the prophet carried on his arm in battle; directed us to introduce our hand through the hole in the wooden box to feel the print of the prophet's foot, and through the posts of the wooden rail to feel as well as to see the marks of the angel Gabriel's fingers, into which I carefully put my own, in the sacred stone that occupies the centre of the mosque, and from which it derives the name of Sakhara, or locked up; (over it is suspended a fine cloth of green and red satin, but this was so covered with dust, that, but for the information of my guide, I should not have been able to tell the composing colours;) and, finally, he pointed to the door that leads into the small cavern below, of which he had not the key. I looked up to the interior of the dome; but there being few lamps burning, the light was not sufficient to shew me any of its beauty, further than a general glance. The columns and curiosities were counted over again and again, the arches were specially examined and enumerated, to be sure that I had not missed or forgotten any of them. Writing would have been an ungracious behaviour, calculated to excite a thousand suspicions, that next day would have gone to swell the general current of the city gossip, to the prejudice both of myself and my friend. Having examined the adytum, we once more touched the footstep of the prophet, and the finger-prints of the angel Gabriel, and descended the steps, over which the door was immediately secured. We viewed a second time the interior of the building, drank of the

well; counted the remaining nails in the green stone, as well as the empty holes ; then, having put a dollar into the hands of the sacristan, which he grasped very hard with his fist while he obstinately refused it with his tongue, we hied us out at the gate of Paradise, Bab el Jenné, and, having made the exterior circuit of the mosque, we passed by the judgment-seat of Solomon, and descended from the Stoa Sakhara by another flight of steps into the outer field of this elegant enclosure. Here we put on our shoes, and turning to the left, walked through the trees, that were but thinly scattered in the smooth grassy turf, to a house that adjoins the wall of the enclosure, which in this place is also the wall of the city, and which is said to contain the throne of King Solomon. Here there was no admittance ; and from this we proceeded to a stair which led up to the top of the wall, and sat down upon the stone on which Mahomet is to sit at the Day of Judgement, to judge the re-imbodied spirits assembled beneath him in the valley of Jehoshaphat. Descending from this seat of tremendous anticipation, which, if Mahomet were made of flesh and blood, would be as trying to him as his countenance would be alarming to the re-imbodied spirits, we walked along the front of El Aksa, the other mosque, which occupies the side, as the Sakhara does the centre, of the enclosure, and arrived at another fountain, where we again washed our beards and tasted the water. We had scarcely advanced half a dozen steps from the cooling wave, when a voice from the window of the cadí's house, as it appeared to me, called out, Who goes there ? Had I been alone, and so challenged, I should have been puzzled for an answer, for my tongue would instantly have betrayed me, had I been inclined to counterfeit ; but

my sable attendant replied, in a tone of surly and fearless confidence, ' Men, and be d—d to you ! what's your business ? ' The call was from some one of the santones of the mosque, of which Omar Effendi is the head ; and hearing the well-known voice of his myrmidon, the challenger slunk into his cell, and we continued our walk, without further interruption, round to the house of the governor, where, having made the circuit of the Haram Schereeff, we retraced our steps, passed out by the gate at which we entered, and regained the house of Omar Effendi. Here I laid aside the black abba, resumed my white burnouse, and walked into the room as gravely as if nothing had happened. The noble Turk, participating in my joy, received me with a smiling countenance, made me sit down by his side, and inquired if I had seen the Sakhara. I rejoined in the affirmative ; and perceiving that the cause of my absence was no secret to those who were now assembled around him, I expressed my high admiration of its beauty, and my sincere thanks to him for having permitted me the envied gratification of seeing what had been refused to the whole Christian world, during the long period of its appropriation to the religion of the prophet, with the exception of De Hayes, the ambassador of Louis the Thirteenth, who did not avail himself of the permission.

“ He next proceeded to examine me in detail on the different places that I had seen ; and when his queries were exhausted, I begged of him to explain to me certain terms used by my guide, which I did not fully comprehend, and afterwards to explain to me the interior of the dome. He regretted that the want of light had prevented me from seeing it, and was proceeding to supply the defect by a verbal description,

when his brother, who was sitting on the other side of the divan, called out, 'Why don't you go in during the day?' The question electrified me with joy; but considering it perhaps as a little rash, I looked at the Capo Verde before making any reply, when he speedily removed all doubt respecting his brother's prudence, by converting the query into the imperative sanction of 'Yes, go in during the day.' This was no sooner said than cordially accepted, and his brother and cousin, each moving his two fore-fingers in a parallel direction, said 'Sava, Sava, we shall go in together as a token of friendship and respect.' Several other Turks did the same; for in these countries the friendship of the principal person always ensures the officious and often troublesome attention of his inferiors and dependents.

"Next day, having previously provided myself with a pencil, which a friend was kind enough to lend me, I returned at noon to the house of the Capo Verde, which was the time and place fixed for our rendezvous, and immediately, in company with four well-dressed, long-bearded Turks, repaired to the Haram Schereeff, which we entered by the same gate as I had done the evening before.

"This sacred enclosure is the sunny spot of Moslem devotion. There is no sod like that which covers the ample area of its contents, and no mosque at all comparable to the Sakhara. Here the god of day pours his choicest rays in a flood of light, that streaming all round upon the marble pavement, mingles its softened tints in the verdant turf, and leaves nothing to compare with or desire beyond. It seems as if the glory of the Temple still dwelt upon the mosque, and the glory of Solomon still covered the site of his temple. On the same spot and under the same sun the

memory conjures up a thousand delightful remembrances, and contemplates in review the glorious house, the dedication and prayer of the wisest of kings, spreading forth his hands in the midst of his people, the fire descending upon the burnt-offering and the sacrifice, and the glory of the Lord filling the house; with the people bowing down with their faces to the pavement, and worshipping and praising the Lord, 'for he is good, for his mercy endureth for ever.' The spectator forgets that it is a house of foreign devotion, and feels as if, in the radiant opalescence of its light, an inviting ray was sent forth to the heart of every returning Israelite to this ancient centre of prayer. There is no reflected light like the light from the Sakhara: like the glorious sun itself, it stands alone in the world, and there is but one spot on earth, where all things typical were done away, that sinks a deeper interest into the heart of the Christian.

"The dimensions of this noble enclosure, as furnished me by the cousin of Omar Effendi, are, in length, six hundred and sixty peeks of Constantinople, that is, about one thousand four hundred and eighty-nine feet, measuring from the arch of prayer in El Aksa to the Bab el Salam, or gate of peace, which is the name of the gate on the opposite end. In breadth it is four hundred and forty peeks, or nine hundred and ninety-five feet, measuring from Allah dien to the gate Beseri on the west.

"This spacious square is enclosed on the east and on the south by the wall of the city; through which there is only one gate, and that leads into El Aksa on the south. There were formerly two gates on the east side, and the gate of Tobet, Bab el Tobe, both of which are now built up. The other two sides of the

square are in the town. The west side is enclosed by a line of Turkish houses, and is entered by five gates ; the north side is enclosed partly by a wall, and partly by Turkish houses, and is entered by three gates. Having passed in by either of these gates, the visitor enters what may be called the outer court of the Haram Schereeff, which is a fine smooth, level space all round the Stoa Sakhara, falling with a gentle slope towards the east, and covered with a thick sward of grass, with orange, olive, cypress, and other trees scattered over it in different places, but no where forming a thicket.

“ In the sacred retirement of this charming spot, the followers of the prophet delight to saunter or repose as in the Elysium of their devotion, and arrayed in the gorgeous costume of the East, add much to the beauty, the interest, and solemn stillness of the scene, which they seem loth to quit either in going to or coming from the house of prayer. In the midst of this court, but nearer to the west and south sides, there is an elevated platform, which is about four hundred and fifty feet square, and is called Stoa Sakhara ; some parts of it are higher than others, as the ground on which it is erected is more or less elevated, but it may be said to average about twelve or fourteen feet above the level of the grassy court. It is accessible on all sides by a number of spacious stairs, that appear to have answered originally to exterior gates of entrance into the Haram Schereeff. There are three on the west side, two on the north, one on the east side, and two on the south : that on the east fronts the obstructed golden gate ; it is more worn than any of the rest, and much in want of repair. These stairs are all surmounted at the top with lofty arches ; some

of them have four arches, so that one stair leads to four entrances into the Stoa Sakhara, and has a most magnificent and triumphal appearance.

“ The platform, or Stoa Sakhara, is paved with fine polished marble, chiefly white, with a shade of blue ; some of the stones look very old, are curiously wrought and carved, and have evidently belonged to a former building. There are no trees on the Stoa Sakhara, but there are tufts of grass in many places, from the careless manner in which it is kept, which afford great relief to the eye from the intense glare of light and heat reflected from the marble pavement. Round the edge of the Stoa Sakhara, there are numbers of small houses ; five of which on the north side are occupied by santones or religious ascetics ; one on the south is for the doctors of the law to hold their consultations in ; one on the west for containing the oil for painting the brick and tile for the repair of the Sakhara ; the rest are places of private prayer for the different sects of Mussulmans or believers, which is the meaning of the word.

“ But the great beauty of the platform, as well as of the whole enclosure, is the Sakhara itself, which is nearly in the middle of the platform, and but a little removed from the south side ; it is a regular octagon of about sixty feet a side, and is entered by four spacious doors. Bab el Garbi on the west ; Bab el Shergy, or Bab Nebbe Daoud, or gate of the prophet David on the east ; Bab el Kabla, or gate towards which the Mussulman turns his face in prayer, on the south ; and Bab el Jenné, or gate of the garden, on the north. Each of these doors is adorned with a porch, which projects from the line of the building, and rises considerably up on the wall. The lower

story of the Sakhara is faced with marble, the blocks of which are of different sizes, and many of them evidently resting on the side or narrowest surface. They look much older on a close inspection than they do when viewed from a distance, and their disintegration indicates a much greater age than the stones of the houses, said to have been built in the time of the mother of Constantine the Great ; and probably both they and the aged stones in the flooring on the Stoa Sakhara, formed part of the splendid temple that was destroyed by the Romans. Each side of the Sakhara is pannelled ; the centre stone of one pannel is square, of another it is octagonal, and thus they alternate all round : the sides of each pannel run down the angles of the building like a plain pilaster, and give the appearance as if the whole side of the edifice was set in a frame. The marble is white with a considerable tinge of blue, and square pieces of blue marble are introduced in different places, so as to give the whole a pleasing effect. There are no windows in the marble part or lower story of the building. The upper story of this elegant building is faced with small tiles of about eight or nine inches square ; they are painted of different colours, white, yellow, green, and blue, but blue prevails throughout. They are covered with sentences from the Koran ; though of this fact I could not be certain, on account of the height, and my imperfect knowledge of the character : there are seven well-proportioned windows on each side, except where the porch rises high, and then there are only six, one of which is generally built up, so that only five are effective. The whole is extremely light and beautiful ; and from the mixture of the soft colours above, and the pannelled work and

blue and white tinge of the marble below, the eye is more delighted with beholding it than any building I ever saw.

“ The admiration excited by the appearance of the exterior was not diminished by a view of the interior, the arrangements of which are so managed as to preserve throughout the octagonal form, agreeably to the ground plan of the building. The inside of the wall is white, without any ornament ; and I confess I am one of those who think ornaments misplaced in a house of prayer, or any thing tending to distract the mind when it comes there to hold converse with its God. The floor is of grey marble, and was then much covered with dust, from some repairs that were executing on the dome.

“ A little within the door of the Bab el Jenné, or west door, there is a flat polished slab of green marble, which forms part of the floor. It is about fourteen inches square, and was originally pierced by eighteen nails, which would have kept their place, but for the amazing chronometrical virtues with which they were endowed. For such is their magical temper, that they either hold or quit, according to the times ; and on the winding up of each great and cardinal event, a nail has regularly been removed to mark its completion ; and so many of these signal periods have already rolled by, each clenched by an accompanying nail, that now only three and a half remain, fourteen and a half having been displaced in a supernatural manner. I was anxious to learn what great event had drawn the first nail, the second, the third, and so onward in succession ; whether they had taken their departure one at a time, or had fled in divided portions, as seems to be the fashion now ; or whether the sly disappearance of half a nail marked the silent

course of time in the accomplishment of half an event, as that of a whole nail indicated the consummation of one whole event. But on all these important points I could learn nothing; neither could any one inform me when the last half nail took its flight, nor when the other half was expected to follow. It is an equally recondite matter, known only to the wise in wonders, how the nails got into the stone, as how they get out of it. Thus much, however, the hierophants vouchsafed to communicate, that, when all the nails shall have made their escape, all the events contained in the great map of time will then have been unfolded, and that there will then be an end of the world, or nothing but a dull monotonous succession till the final consummation of all things. My conductor also gravely informed me, that underneath this stone, Solomon, the son of David, lies buried. All of which solemn nonsense it was proper for me to hear, without appearing to doubt either the information, or the source from which it came.

“ The well at the inside of the Bab el Garbé, the reading-desk, and the ancient copy of the Koran, have been already mentioned; to which I may add the awkward narrow wooden staircase that leads to the top of the building: and these comprise all the objects worthy of notice that occur between the wall and the first row of columns within the Sakhara.

“ There are twenty-four columns in the first row, placed parallel with the eight sides of the building, three opposite to each side, so as still to preserve the octagonal form. They are all of the same kind of marble, but rather of a darker hue than that on the exterior of the building. Eight of them are large square plain columns, of no order of architecture, and all placed opposite to the eight entering angles of

the edifice ; they are indented on the inner side, so that they furnish an acute termination to the octagonal lines within. Between every two of the square columns there are two round columns, well proportioned, and resting on a base. They are from eighteen to twenty feet high, with a sort of Corinthian capital. I did not remark that it was gilt, which, had it been the case, I think I must have done, having specially noted that the leaf is raised, and turned over, but that I did not consider it the true leaf of the Corinthian capital. A large square plinth of marble extends from the top of the one column to the other, and above it there are constructed a number of arches all round. The abutments of two separate arches rest upon the plinths above the capital of each column, so that there are three arches opposed to each side of the building, making twenty-four in the row of columns. The arches are slightly pointed, and support the inner end of the roof, or ceiling, which is of wood plastered, and ornamented in compartments of the octagonal form, and highly gilt ; the outer end of the roof rests upon the walls of the building. The intercolumnal space is vacant. Not so in the inner circle of columns, to which we now proceed. They are about two paces from the outer row, and are only sixteen in number. There are four large square columns, one opposed to each alternate angle of the building, and three small round columns between each of them. Their base rests upon an elevation of the floor, and they are capitalled and surmounted with arches, the same as in the outer row : this inner row of columns supports the dome. The intercolumnal space is occupied by a high iron railing, so that all entrance to the holy stone, or centre of the mosque, is

completely shut up, except by one door, which is open only at certain hours for the purposes of devotion.

“ This central compartment is elevated about three feet above the outer floor, and the ascent to it is by a flight of four steps. On entering it along with the Turks, we found there several rather shabbily-dressed ill-looking people engaged in their devotions. One of them was a female, of a mean rustic appearance, and so extremely stupid, that she was praying with her face to the west ; which so provoked one of my conductors, that he went up and roused her from her knees, and having given her a hearty scolding, turned her round and made her pray with her face to the south, which she very obediently did without any demur. Within this row of columns the floor is also paved with marble, and the blue and white columns are so mixed, as in some places to form a sort of mosaic. Proceeding on to the right, we came to a round flat stone of polished marble, which is raised high, and attached to the side of one of the square columns. This stone, I was informed, the prophet carried on his arm in battle. It is a ponderous and a very unlikely shield. It is broken through the middle, probably from a blow aimed at its master by an infidel hand. Opposite to this, and on the end of the holy stone, which I am about to describe, there is a high, square wooden box, with an opening on one side of it, large enough to admit the hand to feel the print of Mahomet’s foot, which he left there, either when he prayed or when he flew up to heaven. I put in my hand and touched it, to stroke my face and beard, as I saw the Mussulmans do. It is so completely covered that it cannot be seen.

“ But that to which this temple owes both its name

and existence, is a large irregular oblong mass of stone that occupies the centre of the mosque. It is a mass of compact limestone, the same as that of the rock on which the city stands, and of the other mountains about Jerusalem; and if I had not been told that it is a separate stone, I should have imagined it a part of the native rock that had been left unremoved, when the other parts were levelled down for the foundation of the building. It rises highest towards the south-west corner, and falls abruptly at the end where are the prints of the prophet's foot. It is irregular on the upper surface, the same as when it was broken from the quarry. It is enclosed all round with a wooden railing about four feet high, and which in every place is nearly in contact with the stone. I have already mentioned that there is a large cover of variously-coloured satin suspended above it, and nothing can be held in greater veneration than the Hadjr el Sakhara, or the locked-up stone. Under it there is an apartment dug in the solid rock, which is entered by a stair that opens to the south-east. But into this excavation I never was admitted, although I was four times in the mosque, and went there twice with the express assurance that I should be shown into it. However, when I arrived, the key was always wanting; and when the keeper of it was sought for, he never could be found. They assured me, however, that it was very small, and that it contained nothing but robes; and Ali Bey, who having professed himself a Mussulman, visited this excavation, says, that it is an irregular square of about eighteen feet in circumference, and eight feet high in the middle;—that in the bottom it contains two marble tablets, one of which is called the place of David, the other the place of Solomon; two niches, the one of which is called the place of

Abraham, the other the place of Gabriel ; and, lastly, a stone table, Makam el Hodar, which is rendered by him the place of Elias ; but the name Hodar was always translated to me St. George, as Maharab el Hodar, the Arch of St. George ; and though the Mus-sulmans frequently confound the two, yet, I believe, they never give Elias the name of Hodar.

“ However, this stone has other weighty pretensions to the veneration of the Mahomedans than the print of the angel Gabriel’s fingers or the prophet’s foot ; for, like the Palladium of ancient Troy, it fell from heaven, and lighted on this very spot, at the time that prophecy commenced in Jerusalem. Here the ancient prophets sat, and prophesied, and prayed ; and as long as the spirit of vaticination continued to visit the holy men in the holy city, the stone remained quiet for their accommodation ; but when prophecy ceased, and the persecuted seers girt up their loins and fled, the stone, out of sympathy, wished to accompany them ; but the angel Gabriel interposed his friendly aid, and, grasping the stone with a mighty hand, arrested its flight, and nailed it to its rocky bed till the arrival of Mahomet ; who, horsed on the lightning’s wing, flew thither from Mecca, joined the society of 70,000 ministering angels, and, having offered up his devotions to the throne of God, fixed the stone im-moveably in this holy spot, around which the Kalif Omar erected the present elegant structure.

“ Having satisfied ourselves with the interior and lower part of the mosque, we ascended the narrow and comfortless wooden stair to the top of it ; and in our ascent, had a full view of the immense wooden beams that compose the ceiling. The roof of the mosque is covered with lead, from the wall to the dome. It slopes gently, so that we walked along

it with ease. The walls rise above it about seven feet, so that no part of the roof is visible from the ground below. The wall of the dome is round, and the sides of the perpendicular part of it are faced up with blue, green, white, and yellow painted tiles, the same as the upper part of the building. Blue is the prevailing colour. It is divided into alternate compartments of close and reticulated work; and is covered in at the top with lead, the same as the roof of the building. It was then undergoing repair. The workmen were taking out the old bricks, which were much decayed, and introducing new ones, which were painted after a different pattern; but all of us thought that the old work was better, and the patterns handsomer than the new. The scaffolding erected for these repairs so obstructed the admission of light into the interior of the dome, that I never had a satisfactory view of it. From what I saw, it exhibited a faint, but elegant display of various colours; and I was informed that it was excessively brilliant, and was ornamented with different kinds of precious stones. The height of the dome is about ninety feet, and the diameter about forty feet. From the roof of the mosque there is a delightful view of the city and scenery about Jerusalem, in the contemplation of which we remained about an hour.

“ Leaving the Sakhara, we proceeded to the Mosque el Aksa, the name given to the other house of devotion contained within this sacred enclosure; though a very fine and elegant mosque in the interior, it is greatly inferior to it, both in beauty and sanctity. It is also called the Mosque of the Women, because it contains a separate place assigned them for prayer; and Djamai Omar, or Mosque of the Kalif Omar, who used to pray in it. The place in which he performed

his devotions is still exhibited. This was anciently a church, and in the Christian days of the Holy City was called the Church of the Presentation, meaning thereby, of the infant Jesus; or of the Purification, meaning thereby, of the Virgin Mary. A narrow aisle on the right, off the body of the church, is shewn as the place where she presented her son in the temple. The mosque is in the form of a long square, and would answer very well for a Christian church at present, were it not for the superabundance of columns in the anterior, which assimilate it more to an Egyptian temple.

“The Mosque El Aksa lies to the south of the Sakhara, and close to the southern wall of the enclosure, which is also the wall of the city. It is nearly opposite to the Kob el Kebla, which is by far the finest door of the Sakhara. Between the two there is a beautiful fountain, called the orange fountain, from a clump of orange trees which grow near it. It has seven arches in front, which are slightly pointed; and three square abutments, which support the front of the building, look like so many square columns. These arches cover a piazza, which affords an agreeable walk all along the front of the building. The door of entrance is in the centre, and opens into the middle aisle of the mosque, which is remarkably clean and spacious, and covered with mats. The ceiling is flat, and supported by three rows of columns on each hand. The two middle rows are round, the others are square, and all are surmounted by arches, as in the Sakhara, and coarsely finished. Elegance is not the boast of this house of Moslem devotion. Three large lamps suspended from the ceiling, with three burners in each, served to light it up during the night. The apartment for the females is enclosed

on the left. At the further end of the aisle, fronting the door, there is a large pulpit, which is highly ornamented with pieces of variegated marble, as if it had formed part of a Christian altar, and adorned with two marble columns on each side, and arched over the top like an arcade. Standing immediately in front of this, we are directly under the *Kob el Aksa*, or dome of *El Aksa*, which is supported by four large columns, surmounted by arches, as in the *Sakhara*. The dome is painted of different colours, and lighted by windows in the side. The glass in these windows is also painted blue, yellow, red, and green. The light admitted through such a medium is softened and delightful, and calculated to inspire sentiments suited to a place of worship. To the right, near the pulpit, there is a small place enclosed with a wooden rail, and covered with green cushions, for the *cadi*. Near to this there is a separate place for the singers. Up a narrow stone stair, I was shewn a small room appropriated to the devotions of the Sultan; but the state of disrepair in which it then was, shews that the sublime potentate, or his representative, seldom visits this place of prayer. On the left, in a direct line from the pulpit, there is a long uncomfortable vault, in which the *Kalif Omar* used to pray. Between this and the apartment built off for the females, in a recess formed by building up the space between two of the columns, there is a niche in the wall at which the *Mussulmans* pray, called the door of mercy. We have now completed the examination of the interior of the *Mosque El Aksa*; and here my guide kneeling down, performed his devotions, having requested me to stand beside him till he had done, when we immediately sallied out of the mosque, and entered into some of the contiguous small houses, where the work-

men were engaged in mixing the lime, and preparing the plaster for the repair of the Sakhara. Though I was escorted by some of the principal Turks of the Holy City, yet I easily perceived their anxiety that I should be as little observed as possible; and although some of the Moslems whom I met, condescended to salute me in a friendly manner, yet others looked perfectly savage, and one of them even remonstrated with the chamberlain of Omar Effendi for bringing me there.

“ Here I would beg leave to remark, that if this mosque, El Aksa, be built on the site of Solomon’s temple, the Sakhara cannot occupy the site of the Holy of Holies; for the two are at a greater distance from each other than the whole length of Solomon’s temple, which was only ninety feet. The door of mercy probably occupies the place of the mercy-seat; and the two large granite columns were probably exhibited in the days of its Romanism, as the successors of the two brazen pillars, Jachin and Boaz, that ornamented the porch of the temple of Solomon.

“ From El Aksa we proceeded to the south-east corner of the enclosure; where the keeper having unlocked the door, we descended a flight of steps, and came into a small square chamber, which is called the grotto of Sidn Aisa, or grotto of the Lord Jesus. It contains the Sereer Sidn Aisa, the bed or tomb of the Lord Jesus, which is in the form of a sarcophagus, with a small round pillar erected on each angle, supporting a canopy above. The pillars are jagged or fretted both at top and bottom, and plain and polished in the middle. The bed or sarcophagus is of the common compact limestone of the country. It could never have been a bath, for it is not capacious enough to hold an adequate depth of water, and it is cut

and formed exactly in the same manner as the excavations for the reception of the bodies in what are called the tombs of the kings of Judah. The columns are of variegated marble, and are apparently of Roman workmanship, and seem to have been erected with the view of supporting a curtain to be drawn or withdrawn according as the object which it covered was to be seen or concealed. Why is this square chamber called the grotto of the Lord Jesus? and why is this stone trough called the bed of the Lord Jesus? These queries shall afterwards be considered. In the same chamber there were three other stone troughs of a similar description, but without any columns, which were severally denominated the beds of Mary, of John, and of Zacharias; the mother, the forerunner, and the father of the forerunner of our Lord Jesus Christ: the three persons most particularly indicated in the New Testament as connected with the appearance of the Messiah. And, when we consider that Jerusalem, in the early ages of Christianity, was entirely a Christian city, perhaps we do not go too far in stating, that this grotto and these stone troughs were once exhibited by the religious hierophants, as the Holy Sepulchre, and the others as the tombs of the different individuals whose names they bear. When the Saracens captured the city, they took the Christian Church of the Purification, the grotto of Sidn Aisa, retained the tombs that they found within, and called them by the names which the Christians had given them, as the Turks still continue to do.

“ From the grotto of Sidn Aisa, we descended another flight of steps, and came into what is called the Berca Solymon,—a subterranean colonnade, raised to support the lower edge of the enclosure called Harám Schereeff and a small superincumbent

building, appropriated for the devotion of the sect Hambali. The tops of the columns are surmounted by arches, the same as those in the Sakhara and El Aksa. The columns are about four feet and a half square, and consist of three stones each ; each stone is about five feet long, and is bevelled at the ends and at the corners, so that the joinings form a small niche, like revealed rustic. The stones have been remarkably well cut ; but they are much more disintegrated than they are likely to have become in the station that they at present occupy, during the period of eleven hundred years ; and have a much older appearance than the arches which they support. The style of cutting and joining the stones that we see in these columns, is quite different from any other architecture in Jerusalem, and from any thing that I have ever seen, except in the foundation-stones in the temple or castle at Baalbec. The Turks ascribe the erection of these columns to Solomon, the son of David. We are informed that the inner court of Solomon's temple was built of three rows of hewn stone, and a row of cedar beams ; and the order from Cyrus for rebuilding the temple, mentions three rows of great stones and a row of new timber. It is not improbable that these columns are constructed of the stones above-mentioned : the workmanship, in my opinion, is decidedly Jewish.

“ Some of the arches appear to have been giving way, and are built up by a solid wall passing between the two columns. The different arches are characterised by different names. One is called the arch of Aaron, the brother of Moses ; another is called the arch of the Apostles ; and a third is called the arch of St. George. There was a small and apparently accidental opening, as if the earth had dropped through

from the harám or outer court of the enclosure. This they called the private entrance of Solomon, the son of David; and between the first row of columns and the wall on the right, whence I entered the colonnade, they shewed me a large slab that covers a stone chest, in which Solomon had shut up the devil, because he had neglected his orders to bring him his favourite queen Belgeess, at a time when he was very impatient to see her. I have told the tale as it was told to me, and as it is believed by every Mussulman in Jerusalem. The Koran sets forth, that sundry devils were under the command of Solomon, to dive to get him pearls, and do him other works besides. The whole of this subterraneous colonnade is called Habsul, or the hidden; and when we compare the accumulation of rubbish in other parts of the town with the depth of the rubbish in the Harám Schereeff, I think there is little doubt that the columns once were above ground. They rest upon rock or large coarse stones regularly laid. The Turks informed me that there are three thousand such columns under El Aksa. I saw the stair that leads down to them, but we did not enter; the key could not be found, as was the case when we wanted to enter the grotto under the Sakhara.

“ Leaving the colonnade, we ascended the steps, passed through the grotto of Sidn Aisa, regained the open air, and proceeded along the side of the eastern wall of the Harám Schereeff to the house which contains the *Coursi Solymon*, or throne of Solomon: but still there was no key; and in looking at the window, I merely saw the five brass knobs that adorned the arms and top of the chair, looking through the curtain of green cloth with which it was covered. As we passed along to it from the subterraneous

colonnade above-mentioned, we saw, in two places where the ground had been turned up, several fragments of marble columns; and wherever the sward was broken, the ground below exhibited a conglomeration of rubbish of former buildings that had anciently adorned this sacred enclosure, now levelled and smoothed over for its present use.

“There are four sects amongst the Mussulmans who are accounted orthodox. The first, and at present the most respected, is that of the Hanifites, so named from Father Hanifah, its founder, who was born at Coufah, on the Euphrates, in the eightieth year of the Hedjra, and died in prison at Bagdad in the seventieth year of his age. The Turks and Tartars, the sultans, kings, and judges, are of this sect. The last-mentioned hold public discussions, deliver public orations, and are called the followers of reason. If a person be liable to any sudden discharge of blood, and it should surprise him in the time of his devotions, by the laws of the sect he must not wait to finish them, but must immediately retire and wash; and when the hemorrhage is stopped, may return and conclude his prayers. If, however, he change his sect, which he may do to that of Shafei, he may continue his devotions notwithstanding the presence of his infirmity. Military or naval commanders are never of this sect. The elegant mosque of the Sakhara belongs to it, and is exclusively their appropriate place of prayer, though those of other sects occasionally frequent it.

“The second orthodox sect of Mussulmans is that of Malek, who was born in Medina about the ninetyeth year of the Hedjra, and died there in the one hundred and seventy-eighth year of the same epoch. He is chiefly followed in Egypt, Barbary, and other

parts of Africa. They have a place of prayer in the south-west corner of the Harám Schereeff.

“ The third orthodox sect is that of Shafei, who was born at Gaza, or Askelon, in the one hundred and fiftieth year of the Hedjra, was educated at Mecca, and died in Egypt in the two hundred and fourth year of the same epoch. The members of this sect say their prayers in El Aksa.

“ The fourth orthodox sect is that of Hanbal, who was born in the one hundred and sixty-fourth year of the Hedjra, and died at Bagdadt in the year two hundred and forty-one of the same epoch. The place of prayer belonging to this sect is in the north-east corner of the Harám Schereeff; but there is none of them in Jerusalem at present. They are chiefly confined to Mecca, though some of them are still to be found in Nablous and Damascus.

“ Notwithstanding that each of these sects has a separate place of prayer assigned to it within these holy precincts, yet, on Fridays, which is the Mussulman's Sabbath, they all pray together in El Aksa, and, in the times of their festivals, all pray on the platform, or Stoa Sakhara. I do not exactly know the particular points in which these four sects differ from each other. All are understood to be equally orthodox expounders of the Koran; and I believe the principal differences consist in the degrees of attention that each thinks it necessary to bestow on his person previously to engaging in the ceremonies of his religion.”

Father Roger, a monkish traveller, who professes to have gained admission into the temple by stratagem, assigns a curious reason for the extreme jealousy manifested by the Turks with regard to any Christians setting foot within the enclosure. “ If a Christian

were to gain access into the court of the temple, whatever prayers he might offer up in this place, according to the notion of the Turks, God would not fail to grant, were he even solicited to put Jerusalem into the hands of the Christians. For this reason, besides the prohibition issued against Christians, to enter not only the temple, but even the court, upon pain of being burned alive, or turning Mahommedans, they kept a vigilant guard.”* Ali Bey says : “ The Mussulman religion acknowledges but two temples, that of Mecca, and that of Jerusalem : both are named *El Haram*, and both are equally prohibited by the law to Christians, Jews, and every other person who is not a Mussulman. The mosques in Arabic are named *El Djammàa*, or the place of assembly : they are respectable places, it is true, but they are not consecrated by the especial presence of the Divinity. Entrance into them is not prohibited to infidels by any canonical precept : the people, however, do not like to see strangers in them ; nor can the latter enter them except by virtue of an order from a public authority. For even at Constantinople, Christians enter the Mosque of St. Sophia, and the other mosques, when they are bearers of a firmaun granted by government. But no Mussulman governor dares permit an infidel to pass into the territory of Mecca, or into the Temple of Jerusalem. A permission of this kind would be looked upon as a horrid sacrilege ; it would not be respected by the people, and the infidel would become the victim of his imprudent boldness.”†

Dr. Richardson was indebted purely to his professional character for his influence with the *Capo Verde*, or *Green Turban*, the Mahommedan primate

* Chateaubriand, vol. ii. p. 118.

† Travels of Ali Bey, vol. ii. p. 215.

of Jerusalem; and no other authority than his would have been sufficient to ensure him either an introduction to the temple, or protection. The character of the physician is held in such estimation by the Orientals, as to partake of a sort of ecclesiastical sanctity. He who is a physician, is pardoned for being a Christian: religious and national prejudices disappear before him, and even the recesses of harems are thrown open to him. "The physician who visits Jerusalem," says Dr. Richardson, "may assure himself of a cordial reception, provided he is properly recommended; and the best of all recommendations is that of travelling with a family of distinction. Both Turks and Arabs and Oriental Christians are perfect gluttons in physic, and place greater confidence in its wonder-working powers than the more enlightened people in Europe are disposed to do; but they have been so often gulled by pretenders to the art, that a solitary traveller declaring himself to be of that profession is looked upon with suspicion, and must work his way through lengthened files of gossiping quacks and anile competitors, fraught with legions of nostrums from every country under heaven, against every ailment with which the human body can be assailed, from a scratch of the finger to a scirrhus ulcer or a pestilential boil. But all their clamours are silenced by such an introduction; his prescriptions are received with unlimited confidence, and applications for advice are without end. Crowds of invalids, — the halt, the blind, the lame, and the sick of every disease, collected from all quarters of the country, assail him, so that unless he give his whole time up to them, he will find it impossible to satisfy their demands. It is the hardest of all refusals for a medical man at any time to decline giving advice for the

health of a fellow-creature, but more especially so in Jerusalem. The patients seize upon him as if only he stood between them and death : they fall down before him on the ground, grasp his legs, kiss his feet, and supplicate him, for the love of God, to look at them, and prescribe for their complaints. They rarely present him with silver or gold ; but the father, the mother, the sister, the brother, or some friend or relation of the patient, stands by with a sheep, a lamb, or a goat, a chaplet of beads, a carved shell, or some other portion of his property, to reward him for his trouble. The soul is touched when the body suffers, and any thing for health. Whether he is in his lodgings, walks in the streets, or sits down in the market-place, the physician is equally beset ; some needy sufferer finds him out, and comes up under the wing of some favoured Turk, who prefers an unnecessary request in behalf of the invalid : no sooner has he prescribed for one, than another victim of disease pathetically assails him ; and thus he is kept in constant employ, and hunted, as if by a dog, both over town and country.

“ The medical practitioner who travels in these countries, and wishes to be useful, which it is hoped every member of the profession does, should take along with him a set of surgical instruments, particularly such as are necessary for operations on the eye, and for laying open fistulous sores ; also a chest of medicines well stored with calomel and jalap, bark, the liquor of ammonia, which, from the debilitated state of the digestive organs, occasioned by the excessive use of tobacco, he will find of great service ; powders for making soda-water, and the spirits of nitrous ether, he will find universally called for ; and a small quantity of them will be sufficient to secure him the temporary

friendship of any great man in the country ; he ought also to take opium along with him, which, strange as it may appear, I hardly ever found good in those countries ; and he will find the ointment of the nitrate of mercury of great service in the eruptive diseases on which he will often be consulted. Such other medicines as he may have occasion for, he will generally meet with in the convents or the shops of the country. If it fall to his lot, as it did to mine, he will have many eyes to operate upon, and many fistulous sores to lay open, most of them arising from neglected gunshot wounds, which are very frequent in those countries, where every man who carries a gun may fire it almost with impunity at any other man who comes in his way."

On leaving the Harám Schereeff, our favoured traveller passed out by the gate called Bab el Sette Mariam, which is close by the gate of the city called St. Stephen's gate ; and, turning to the left, proceeded along a narrow street, which, in a short time, brought him to the *Serai*, or palace of the governor ; an old irregular building, in bad repair, apparently of Roman architecture, *said* to occupy the site of Pontius Pilate's palace. The monks pretend to shew in this house the very room in which our Lord was kept in custody. The palace joins the wall of the Harám Schereeff ; and from the south side of it, there is a delightful view of the sacred enclosure. A little onward is the arch called *Ecce Homo*. The street between the Serai and the church of the Sepulchre is the *Strada Dolorosa*, or mournful way ; which the monkish cicerones of Jerusalem gravely point out as the way by which our Lord was led to his crucifixion. It crosses the road leading to the Damascus gate, and then proceeds up an ascent to what is now called

Calvary ; which is described by Dr. Richardson as by no means high, but merely a bluff point on the lower slope of the mountain base, as it approaches the edge of the lower ground on which the centre of the city stands. To the north and west, the rock rises considerably above it. That is to say, the spot ignorantly fixed upon as the site of the crucifixion, so far from ever having been without the walls of the ancient city, (as, from the Scriptures, we know that Calvary was,) is on the lower part of the sloping hill which Josephus distinguished by the name of Acra, near where it was joined to Mount Moriah by the filling up of the interjacent ravine, under the Asmonean princes ; consequently near the centre of the city.*

* The historical evidence in favour of the supposed identity of the sacred places, mainly rests on an assertion of Jerome's (*Epist. ad Paulinum de Instit. Monac.*), that "from the time of Hadrian to the reign of Constantine, an interval of about 180 years, an image of Jupiter marked the site of the Holy Sepulchre, and a statue of Venus the place of the Resurrection ; the persecutors of the Christians thinking to destroy the faith of the Cross, by thus polluting with idols the sacred places." This representation, as Dr. Clarke has remarked, is at direct variance with the assertion cited by Chateaubriand from the author of the "Epi-tome of the Holy Wars," that Adrian gave the Christians permission to build a church over the tomb of their God. Dion Cassius states, that Adrian built a city on the site of Jerusalem, giving it the name of *Ælia Capitolina*, and that in the place where the Temple of God had been, he erected one to Jupiter. Jerome seems to have confounded the site of the Temple with the place of the Resurrection. Gibbon says, on the authority of Jerome and Tillemont : "Either from design or accident, a chapel was dedicated to Venus on the spot which had been sanctified by the death and resurrection of Christ." There is no proof of any such design ; nor could we, on the mere testimony of Sozomen, admit the credibility of such an accident. But the spot in question, as we have seen, could never have been either a burial-place or a place of crucifixion, not being without the city. Dr. Clarke supposes that the accidental fissure in the rock, which is shewn by the priests as the effect of the earth-

THE HOLY SEPULCHRE.

THE church of the Holy Sepulchre is built partly on the low ground and partly on the ascent. It is not entered from the Via Dolorosa; the traveller has to ascend the next street, and then, turning to the left, to proceed along a winding descent, till he arrives at the large open court in front of the church, where he will find every thing his heart can wish in the form of crucifixes, carved shells, beads and bracelets, saints and sherbet; all exposed to sale, and the venders seated on the ground beside their wares. The court is bounded by the wings of the convent: that on the right contains Mount Calvary, and other supposititious sacred places; that on the left, the Greek chapel, and anciently the belfry. The door of the church faces the court; it is on the side of the building. It is open only on certain days in the week, and certain hours in each day. To get it opened at any other

quake, might lead the Empress Helena to fix on the spot now called Calvary, as the site of the crucifixion. The mode resorted to for discovering the cross, by inflicting tortures on the Jews, and the miracle which distinguished the true cross out of the three produced by the Jews, which are parts of the tale, betray the wretched ignorance and superstition of the principal agents in these transactions. Theodoret affirms, that Helena, on her arrival at Jerusalem, found the fane of Venus, and ordered it to be thrown down. The old lady was then about eighty years of age. If such fane existed, (Jerome, we have seen, says merely *statua ex marmore Veneris*,) a sufficient reason would be furnished for selecting the place: the pagan edifice, instead of being thrown down, would have been doubtless transformed into a Christian temple, and the legend be adapted to the locality. In like manner, the church of the Purification, which occupied the site of the mosque of El Aksa, was probably no other, originally, than the temple erected by Hadrian to Jupiter.

time, it is necessary to have an order of the two convents, the Latin and the Greek, with the sanction of the governor of the city. When open, the door is always guarded by Turks, who exact a tribute from all who enter. Once admitted, the visitors may remain all night, if they please. The crowd pressing for admittance on certain days is immense; and the Turks, who keep the door, treat them in the roughest manner, notwithstanding that they pay for admission, squeezing and beating them about like so many cattle. "It must be allowed," says Dr. Richardson, "that they are often extremely riotous, and conduct themselves in a manner very unbecoming their character of pilgrims."

"Having passed within these sacred walls, the attention is first directed to a large flat stone in the floor, a little within the door; it is surrounded by a rail, and several lamps hang suspended over it. The pilgrims approach it on their knees, touch, and kiss it, and, prostrating themselves before it, offer up their prayers in holy adoration. This is the stone on which the body of our Lord was washed and anointed, and prepared for the tomb. Turning to the left, and proceeding a little forward, we came into a round space immediately under the dome, surrounded with sixteen large columns that support the gallery above. In the centre of this space stands the holy sepulchre; it is enclosed in an oblong house, rounded at one end with small arcades or chapels for prayer in the outside of it, for the devotion of the Copts, the Abyssinians, the Syrian, Maronite, and other Christians, who are not, like the Roman Catholics, the Greeks, and the Armenians, provided with large chapels in the body of the church. At the other end it is squared off and fur-

nished with a platform in front, which is ascended by a flight of steps, having a small parapet wall of marble on each hand, and being floored with the same material. In the middle of this small platform stands a block of polished marble about a foot and a half square ; on this stone sat the angel who announced the blessed tidings of the resurrection to Mary Magdalen, and Joanna, and Mary the mother of James : ‘ He is not here, he is risen, as he said : come, see the place where the Lord lay.’ Advancing a step, and taking off our shoes and turbans, at the desire of the keeper, he drew aside the curtain, and stepping down and bending almost to the ground, we entered, by a low narrow door, into this mansion of victory, where Christ triumphed over the grave, and disarmed death of all his terrors.

“ The tomb exhibited is a sarcophagus of white marble, slightly tinged with blue ; it is six feet one inch and three quarters long, three feet three quarters of an inch broad, and two feet one inch and a quarter deep, measured on the outside. It is but indifferently polished, and seems as if it had at one time been exposed to the pelting of the storm and the changes of the season, by which it has been considerably disintegrated : it is without any ornament, and is made in the fashion of a Greek sarcophagus, and not like the ancient tombs of the Jews, which we see cut in the rock for the reception of the dead ; nor like those stone troughs, or sarcophagi, which, I have already mentioned, were called to me the beds of the Lord Jesus, of Mary, of John, and of Zacharias. There are seven silver lamps constantly burning over it, the gifts of different potentates, to illuminate this scene of hope and joy. The sarcophagus occupies about one half of the sepulchral chamber, and extends from one

end of it to the other. A space about three feet width in front of it, is all that remains for the reception of visitors, so that not above three or four can be conveniently admitted at a time.”*

That the marble sarcophagus shewn as the sepulchre, has no pretensions to the distinction claimed for it, stands in no need of proof. The Evangelists inform us that the sepulchre in which the body of Jesus was laid, was hewn out of the rock, which is not marble, but compact limestone; a lateral excavation, in all probability, of the same kind as are still seen in the rocks round Jerusalem. The stone in the anti-room of the tomb, shewn as that which was rolled to the doorway of the sepulchre, and kissed and venerated by the holy fathers accordingly, was admitted by the guide, when strictly questioned, to be a substitute for the *real stone*, which was stolen by the Armenians,† and is exhibited by them in a chapel on Mount Zion: but the block of marble, it was said, served their purpose equally well. Dr. Richardson conjectures that, were the historians of the sacred premises to exercise the same degree of candour as their guide, it would turn out that the stone trough called the *Sereer Sidn Aisa* by the Turks, was the

* Ali Bey states, that the Mussulmans say prayers in all the holy places consecrated to the memory of Jesus Christ and the Virgin, except this tomb, which they do not acknowledge. “ They believe that Christ did not die, but that he ascended alive into heaven, leaving the likeness of his face to Judas, who was condemned to die for him; and that, in consequence, Judas having been crucified, his body might have been contained in this sepulchre, but not that of Jesus Christ. It is for this reason that the Mussulmans do not perform any act of devotion at this monument, and that they ridicule the Christians who go to revere it.”

† Maundrell mentions the fact as then of recent occurrence.

sarcophagus originally exhibited as the tomb of Christ.

The walls of the sepulchral chamber itself are of greenish marble, the species of breccia vulgarly called *verd-antique*. It is pretended that this exterior is only a casing to protect the internal surface of the rock, which externally has been cut into the shape, to use Dr. Clarke's expression, of a huge pepper-box; all the surrounding rock being *levelled* to the floor of the building, except this "grotto above ground," as Maundrell terms it. Thus, all that the pilgrim is permitted to see, is a marble casing of a supposed rock, which rock has, in fact, all the appearance of a building, as no doubt it really is.

From the sepulchre, the visiter is led to the place where Christ appeared to Mary Magdalen; to the "chapel of apparition," where he appeared to the Virgin; and then to the Greek chapel facing the sepulchre, in the centre of which the Greeks have set up a globe, to mark out the spot as the centre of the earth; thus transferring, as Dr. Richardson remarks, the absurd notions of their ancient heathen priests respecting the navel of the earth, from Delphi to Jerusalem. A dark, narrow staircase of about twenty steps conducts the pilgrim to *Mount Calvary*.* Here are shewn the place where Christ was nailed to the cross, where the cross was erected, the hole in

* "On what authority," asks Mr. Buckingham, "is Calvary called a *mount*?" Assuredly on no scriptural authority. The Evangelists uniformly speak of it as the place (*τοπος*) called Calvary. That gentleman's object is to shew that this may be the site of Calvary, though it is not a mount, in which he wholly fails; but he is right in supposing that the *hill* of Calvary, or a mount of that name, is a mere figment. It would be a curious inquiry, when and how the expression, which has been so implicitly received, first originated?

which the end was fixed, and the rent in the rock, all covered with marble, perforated in the proper places. "To complete," says Dr. Clarke, "the naïveté of the tale, it is added, that the head of Adam was found within the fissure." "*Mount Calvary*" is, by that learned traveller, stated to be in fact a modern piece of masonry; a sort of altar, within the contracted dimensions of which are exhibited the marks or holes of the *three crosses*, without the smallest regard to the space necessary for their erection.

Descending from Calvary, the pilgrim enters the chapel of St. Helena, in the low rocky vault beneath which the cross is said to have been found. In this murky den, the invention (or finding) of the cross is celebrated in an appropriate mass by the Latins on the 3d of May. It is large enough to contain about thirty or forty persons, wedged in close array, and on that occasion it is generally crowded. The year that Dr. Richardson was at Jerusalem, it happened that the day on which the festival was to be celebrated by the Latins, was the same as that on which it was to be celebrated by the Greeks; and he witnessed the tug of war between the ecclesiastical combatants, who, with brick-bats and clubs, teeth and nails, fought for their chapel like kites or crows for their nest. The Romans were routed. "The devil aids the Greeks," exclaimed the superior of the Latin Convent, panting from the effects of a blow; "they are schismatics; and you Englishmen, who live in our convent, see us beaten and do not assist us." "How can you expect it," it was rejoined, "when, if we fell in your cause, you would not allow us Christian burial?" The Greeks spent the night in firing pistols and rejoicing; and were fined by the *cadi* next morning for disturbing his repose.

The fathers of the Latin convent annually *perform* the crucifixion. Maundrell, who was present on one occasion, has given a particular description of the dramatic ceremonies.

“ Their ceremony begins on Good Friday night, which is called by them the *nox tenebrosa*, and is observed with such an extraordinary solemnity, that I cannot omit to give a particular description of it.

“ As soon as it grew dusk, all the friars and pilgrims were convened in the chapel of the Apparitions, (which is a small oratory on the north side of the holy grave, adjoining to the apartment of the Latins,) in order to go in a procession round the church. But, before they set out, one of the friars preached a sermon in Italian in that chapel. He began his discourse thus: *In questa notte tenebrosa, &c.*, at which words all the candles were instantly put out, to yield a livelier image of the occasion. And so we were held by the preacher, for near half an hour, very much in the dark. Sermon being ended, every person present had a large lighted taper put into his hand, as if it were to make amends for the former darkness; and the crucifixes and other utensils were disposed in order for beginning the procession. Amongst the other crucifixes, there was one of a very large size, which bore upon it the image of our Lord, as big as the life. The image was fastened to it with great nails, crowned with thorns, besmeared with blood; and so exquisitely was it formed, that it represented in a very lively manner the lamentable spectacle of our Lord's body, as it hung upon the cross. This figure was carried all along in the head of the procession; after which, the company followed to all the sanctuaries in the church, singing their appointed hymn at every one.

“ The first place they visited was that of the pillar of Flagellation, a large piece of which is kept in a little cell, just at the door of the chapel of the Apparition. There they sung their proper hymn ; and another friar entertained the company with a sermon in Spanish, touching the scourging of our Lord.

“ From hence they proceeded in solemn order to the prison of Christ, where they pretend he was secured whilst the soldiers made things ready for his crucifixion ; here, likewise, they sung their hymn, and a third friar preached in French.

“ From the prison they went to the altar of the division of Christ’s garments ; where they only sung their hymn, without adding any sermon.

“ Having done here, they advanced to the chapel of the Derision ; at which, after their hymn, they had a fourth sermon (as I remember) in French.

“ From this place they went up to Calvary, leaving their shoes at the bottom of the stairs. Here are two altars to be visited : one where our Lord is supposed to have been nailed to his cross ; another where his cross was erected. At the former of these they laid down the great crucifix (which I but now described) upon the floor, and acted a kind of resemblance of Christ’s being nailed to the cross ; and after the hymn, one of the friars preached another sermon in Spanish, upon the crucifixion.

“ From hence they removed to the adjoining altar, where the cross is supposed to have been erected, bearing the image of our Lord’s body. At this altar is a hole in the natural rock, said to be the very same individual one in which the foot of our Lord’s cross stood. Here they set up their cross, with the bloody crucified image upon it ; and, leaving it in that posture, they first sung their hymn, and then the father-

guardian, sitting in a chair before it, preached a passion sermon in Italian.

“ At about one yard and a half distance from the hole in which the foot of the cross was fixed, is seen that memorable cleft in the rock, said to have been made by the earthquake which happened at the suffering of the God of nature ; when (as St. Matthew, chap. xvii. verse 51, witnesseth) ‘ the rocks rent, and the very graves were opened.’ This cleft, as to what now appears of it, is about a span wide at its upper part, and two deep ; after which it closes ; but it opens again below, (as you may see in another chapel, contiguous to the side of Calvary,) and runs down to an unknown depth in the earth. That this rent was made by the earthquake that happened at our Lord’s passion, there is only tradition to prove : but that it is a natural and genuine breach, and not counterfeited by any art, the sense and reason of every one that sees it may convince him ; for the sides of it fit like two tallies to each other ; and yet it runs in such intricate windings as could not well be counterfeited by art, nor arrived at by any instruments.

“ The ceremony of the passion being over, and the guardian’s sermon ended, two friars, personating, the one Joseph of Arimathea, and the other Nicodemus, approached the cross, and with a most solemn, concerned air, both of aspect and behaviour, drew out the great nails, and took down the feigned body from the cross. It was an effigy so contrived that its limbs were soft and flexible, as if they had been real flesh ; and nothing could be more surprising than to see the two pretended mourners bend down the arms, which were before extended, and dispose them upon the trunk, in such a manner as is usual in corpses.

“ The body, being taken down from the cross, was

received in a fair large winding sheet, and carried down from Calvary ; the whole company attending, as before, to the stone of unction. This is taken for the very place where the precious body of our Lord was anointed and prepared for the burial, John xix. 39. Here they laid down their imaginary corpse, and, casting over it several sweet powders and spices, wrapt it up in the winding sheet : whilst this was doing, they sung their proper hymn, and afterwards one of the friars preached in Arabic a funeral sermon.

“ These obsequies being finished, they carried off their fancied corpse, and laid it in the sepulchre, shutting up the door till Easter morning. And now, after so many sermons, and so long, not to say tedious a ceremony, it may well be imagined, that the weariness of the congregation, as well as the hour of the night, made it needful to go to rest.

“ The next morning nothing extraordinary passed, which gave many of the pilgrims leisure to have their arms marked with the usual ensigns of Jerusalem. The artists who undertake the operation, do it in this manner : they have stamps in wood of any figure that you desire, which they first print off upon your arm with powder of charcoal, then taking two very fine needles, tied close together, and dipping them often, like a pen, in certain ink, compounded, as I was informed, of gunpowder and ox-gall, they make with them small punctures all along the lines of the figure which they have printed ; and then washing the part in wine, conclude the work. These punctures they make with great quickness and dexterity, and with scarce any smart, seldom piercing so deep as to draw the blood.

“ In the afternoon of this day the congregation

was assembled in the area before the holy grave, where the friars spent some hours in singing over the Lamentations of Jeremiah, which function, with the usual procession to the holy places, was all the ceremony of this day.

“ On Easter morning the sepulchre was again set open very early. The clouds of the former morning were cleared up, and the friars put on a face of joy and serenity, as if it had been the real juncture of our Lord’s resurrection. Nor, doubtless, was this joy feigned, whatever their mourning might be, this being the day in which their Lenten disciplines expired, and they were come to a full belly again.

“ The mass was celebrated this morning just before the holy sepulchre, being the most eminent place in the church, where the father-guardian had a throne erected ; and being arrayed in episcopal robes, with a mitre on his head, in the sight of the Turks, he gave the host to all that were disposed to receive it ; not refusing children of seven or eight years old. This office being ended, we made our exit out of the sepulchre, and, returning to the convent, dined with the friars.”

Dr. Richardson was not in Jerusalem in time to witness the celebration of the crucifixion by the Latin Church, but was present at the service of the Greek Church, on their anniversary of the resurrection. “ The rules of this Church,” he remarks, “ do not permit the exhibition of graven images in their worship ; but, as some sensible representation of the body of our Saviour was deemed necessary, either in the way of mockery or devotion, one apparently lifeless was extended on a board, and carried round the sepulchre, with a mighty uproar ; boys and men going alongside of it, striking fire from flint. The cere-

mony began about eleven o'clock; the church was full in every quarter. The conduct of many of the attendants shewed that they entered the holy place in a becoming frame of mind; these sat retired in the different chapels or recesses that surround the sepulchre, and were chiefly females. The galleries above were also crowded; many Turkish officers were present. The governor was expected, but did not arrive. The mob occupied the body of the house, and their behaviour was disorderly in the extreme; they hallooed and ran about, leaped on one another's shoulders, revelling in the most unseemly manner, more like bacchanals or unchained maniacs, or a set of rioters at a fair, than celebraters of the resurrection of the blessed Jesus. Numbers of Turkish soldiers were placed in the church to act as constables, and did their best to preserve order and decency; but, notwithstanding all their efforts in beating them with clubs, pulling and thrusting them about like so many disorderly animals, the noise and uproar continued till about two o'clock, when the grand quackery of the day began to be played off by the grand charlatan, the Greek bishop of Jerusalem; for, with all possible respect for his sacred office, I cannot designate him or his exhibition by any other names that will adequately describe their character. The juggle attempted to be played off, is usually denominated the Grecian fire, which, it is pretended, bursts from the holy sepulchre in a supernatural manner, on the anniversary of this day, and at which all the pilgrims of this persuasion light their lamps and torches, believing that they have thus received fire from heaven.

“ Before the ceremony commenced, the higher ecclesiastics entered the sepulchre, and in a little time light was perceived at a small window in its side. Thi-

ther all the people crowded in wild disorder, and lighted their torches at the flame, which, from the place where we stood, the station of the organ belonging to the Roman Catholic church, was distinctly seen to issue from a burning body, placed on the lower part of the window, within the tomb. This, when some of the wicks were of difficult accession, was raised up and pushed nearer ; at other times the flame was lowered down, and was out of sight, intimating that Heaven required to draw its breath, and the fire to receive a fresh supply of combustible materials ; when again raised up, it burned with greater brilliancy, and, on becoming fainter, was again lowered down as before ; which shewed that the priests meant to be very artful, and were in reality very ignorant ; for I am sure there is not a pyrotechnist in London who would not have improved the exhibition. Thus, however, they continued raising the light when strong, and lowering it when it became faint, till all the torches were lighted. No one, like the Druids of old, under the pain of excommunication, durst light his torch at that of another ; all behoved to be regularly set on fire by the flame from the window, otherwise they were held in detestation all the year round. As soon, however, as this illumination was accomplished, the bishops and priests sallied forth from the tomb, and, joined by the other ecclesiastics who were waiting without in their canonicals, and with torches in their hands, all arranged themselves according to the precedence of their churches, Greeks, Armenians, Copts, Syrians, &c. &c., and marched three times round the church, bearing their flaming torches high above their heads. The effect was particularly brilliant, more especially when they passed down or came up from

encompassing the Greek chapel. The torches, by this time, were either burnt out or extinguished, and here the ceremony closed. The priests laid aside their robes and their torches, and the multitude dispersed, more convinced of any thing, if they reasoned at all, than of the celestial origin of the fire by which their torches had been lighted up. Need we be surprised," adds this intelligent writer, "that monotheistical Moslems deride the Christian devotion, insult them to their face, and call them dogs and idolaters?"

In Maundrell's time, towards the end of the procession, "there was a pigeon came fluttering into the cupola over the Sepulchre, at sight of which there was a greater shout and clamour than before. This bird," he adds, "the Latins told us, was purposely let fly by the Greeks, to deceive the people into the opinion that it was a visible descent of the Holy Ghost." The Latins took a great deal of pains to expose the whole ceremony as a most shameful imposture, and a scandal to the Christian religion; "perhaps out of envy," he remarks, "that others should be masters of so gainful a business; but the Greeks and Armenians pin their faith upon it, and make their pilgrimages chiefly upon this motive; and it is the deplorable unhappiness of their priests, that having acted the cheat so long already, they are forced now to stand to it, for fear of endangering the apostacy of their people."

It is impossible to calculate the extent of the evil resulting from this pernicious mummery, in its twofold character of a delusion on the minds of the pilgrims, and a stumbling-block in the way of the conversion of the Mahommedans. In the year 1820, upwards of 3000 pilgrims visited the Holy City. They

consisted of Greeks from Russia, Turkey, and Asia Minor, — Armenians, chiefly from Anatolia, — Copts, Syrians, and about fifty Roman Catholics from Damascus. Very few of them were able to read, and scarcely one had seen a copy of the Scriptures. The true character of their religion may be judged of from the fact, that the chief objects of the Greek pilgrims are, to obtain candles touched with the sacred fire, under the idea that, if burned at a person's funeral, they will assuredly save his soul from punishment ; and to bathe themselves, and dip their linen in the Jordan, bringing these clothes back to be carefully preserved for their winding-sheet. " If this be not heathenism," it has been remarked, " what is Christianity ?" Every friend of his species must devoutly wish that all the murky dens and grottoes of superstition, which profane and infest the once sacred city, were laid open to the day, and the whole system of scandalous imposture finally abolished.

The only genuine objects of interest in the Church of the Sepulchre were the tombs of Godfrey of Bouillon and his brother Baldwin : they are described by Chateaubriand as two stone coffins, supported by four little pillars, with Latin epitaphs in Gothic character. They had nothing to recommend them but their antiquity. Mr. Buckingham states, that they have been spitefully destroyed by the Greeks, so that not a vestige of them remains.

The reader must have had more than enough of the supposititious sacred places, and it cannot be necessary to particularise the absurd legends which affect to point out the precise spot on which every circumstance in the evangelical narrative occurred, down to the window out of which Dives looked upon Lazarus, and the place where Peter's cock crew. Whatever

objects of antiquarian interest Jerusalem may yet contain, remain to be brought to light by excavation, which, under present circumstances, is impracticable. By far the most interesting objects within the city are

THE JEWS.

THE Jews reside chiefly on the edge of Mount Zion, and in the lower part of the city, near the shambles, which, in summer, are dreadfully offensive. Here, again, we shall avail ourselves of the account given of the present condition of the Jews of Jerusalem by Dr. Richardson. He reports their number to be 10,000 ; an amazing increase, if, correct, within the past thirty years.*

“ Many of the Jews are rich and in comfortable circumstances ; and possess a good deal of property in Jerusalem ; but they are careful to conceal their wealth, and even their comfort, from the jealous eye of their rulers, lest, by awakening their cupidity, some vile, indefensible plot should be devised to their prejudice. In going to visit a respectable Jew in the holy city, it is a common thing to pass to his house over a ruined foreground and up an awkward outside stair, constructed of rough unpolished stones, that totter under the foot ; but it improves as you ascend, and at the top has a respectable appearance, as it ends in an agreeable platform in front of the house. On entering the house itself, it is found to be clean and well furnished ; the sofas are covered with Persian carpets, and the people seem happy to receive you. The visiter is entertained with coffee and tobacco, as is the

* Mr. Buckingham was told, that, previously to the invasion of Syria by Buonaparte, a law existed among the Turks, that there should be no more than 2000 Jews in Jerusalem, on pain of death to those who exceeded that number.

custom in the houses of the Turks and Christians. The ladies presented themselves with an ease and address that surprised me, and recalled to my memory the pleasing society of Europe. This difference of manner arises from many of the Jewish families in Jerusalem having resided in Spain or Portugal, when the females had rid themselves of the cruel domestic fetters of the East, and, on returning to their beloved land, had very properly maintained their justly acquired freedom and rank in society. They almost all speak a broken Italian, so that conversation goes on without the clumsy aid of an interpreter.

“ It was the feast of the Passover, and they were all eating unleavened bread ; some of which was presented to me as a curiosity, and I partook of it merely that I might have the gratification of eating unleavened bread with the sons and daughters of Jacob, in Jerusalem ; it is very insipid fare, and no one would eat it from choice. For the same reason I went to the synagogue, of which there are two in Jerusalem, although I visited only one. The form of worship is the same as in this country, and I believe in every country which the Jews inhabit. The females have a separate part of the synagogue assigned to them, as in the synagogues in Europe, and in the Christian churches all over the Levant. They are not, however, expected to be frequent or regular in their attendance on public worship. The ladies generally make a point of going on the Sunday, that is the Friday night or Saturday morning, after they are married ; and being thus introduced in their new capacity, once a year is considered as sufficient compliance, on their part, with the ancient injunction to assemble themselves together in the house of prayer. Like the votaries of some

Christian establishments, the Jewesses trust more to the prayers of their priests than to their own.

“ The synagogues in Jerusalem are both poor and small, not owing to the poverty of their possessors, but to the prudential motives above-mentioned.

“ The Jewesses in Jerusalem speak in a decided and firm tone, unlike the hesitating and timid voice of the Arab and Turkish females ; and claim the European privilege of differing from their husbands, and maintaining their own opinions. They are fair and good-looking ; red and auburn hair are by no means uncommon in either of the sexes. I never saw any of them with veils ; and was informed that it is the general practice of the Jewesses in Jerusalem to go with their faces uncovered ; they are the only females there who do so. Generally speaking, I think they are disposed to be rather of a plethoric habit ; and the admirers of size and softness in the fair sex, will find as regularly well-built fatties, with double mouldings in the neck and chin, among the fair daughters of Jerusalem, as among the fairer daughters of England. They seem particularly liable to eruptive diseases ; and the want of children is as great a heart-break to them now as it was in the days of Sarah.

“ In passing up to the synagogue, I was particularly struck with the mean and wretched appearance of the houses on both sides of the streets, as well as with the poverty of their inhabitants. Some of the old men and old women had more withered and hungry aspects than any of our race I ever saw, with the exception of the caverned dames at Gornou, in Egyptian Thebes, who might have sat in a stony field as a picture of famine the year after the flood. The

sight of a poor Jew in Jerusalem has in it something peculiarly affecting. The heart of this wonderful people, in whatever clime they roam, still turns to it as the city of their promised rest. They take pleasure in her ruins, and would lick the very dust for her sake. Jerusalem is the centre around which the exiled sons of Judah build, in airy dreams, the mansions of their future greatness. In whatever part of the world he may live, the heart's desire of a Jew, when gathered to his fathers, is to be buried in Jerusalem. Thither they return from Spain and Portugal, from Egypt and Barbary, and other countries among which they have been scattered; and when, after all their longings, and all their struggles up the steeps of life, we see them poor, and blind, and naked in the streets of their once happy Zion, he must have a cold heart that can remain untouched by their sufferings, without uttering a prayer that the light of a reconciled countenance would shine on the darkness of Judah, and the day-star of Bethlehem arise in their hearts.

“The Jews are the best cicerones in Jerusalem, because they generally give the ancient names of places, which the guides and interpreters belonging to the different convents do not. They are not forward in presenting themselves, and must generally be sought for.”

ICHOGRAPHY, POPULATION OF THE CITY, &c.

CHATEAUBRIAND gives the following statement of the ichnography of the city. The three principal streets are, *harat* bab el hamond* (the street of the gate of the column, or Damascus gate), crossing the city

* More properly *tarrek*, street, *harat* signifying lane.

from north to south ; *souk el kebir*, the street of the great bazar, running from east to west ; and *harat el allam*, the *Via Dolorosa*, running from St. Stephen's gate to Calvary. Besides these, he enumerates seven other smaller streets : *harat el Muslmin*, the street of the Turks ; *harat el Nassara*, the street of the Christians, leading from the church of the Sepulchre to the Latin convent ; *harat el Arman*, the street of the Armenians, to the east of the castle ; *harat el Youd*, the street of the Jews, in which are the shambles ; *harat bab hotta*, the street near the temple ; *harat el zahara*, the public quarter ; and *harat el Maugrabé*, the street of the Maugrabins. These Maugrabins, he states, are the people of the west of Barbary. " Among them are included some descendants of the Moors, driven from Spain by Ferdinand and Isabella. These exiles were charitably received in the Holy City ; a mosque was built for their use ; and bread, fruits, and money, are yet distributed among them. The heirs of the proud Abencerrages, the elegant architects of the Alhambra, are become porters at Jerusalem, who are sought after on account of their intelligence, and as couriers are esteemed for their swiftness. What would Saladin and Richard say, if, suddenly returning to the world, they were to find the Moorish champions transformed into the door-keepers of the holy sepulchre, and the Christian knights represented by brethren of the mendicant order ! " *

The Mussulmans reside chiefly round the *harám schereeff* ; the Christians, in the neighbourhood of their own convents. Those of the Roman Catholic persuasion live near the convent of St. Salvadore, in the north-west corner of the city. Those of the Greek

* Travels in Greece, &c. vol. ii. p. 89.

church reside lower down the hill, towards the south-east, near the small and ruined convent of St. John, which is at present occupied by Syrian Christians. To the south, and nearly on the summit of Mount Zion, stands the Armenian convent of St. James, by far the most magnificent in Jerusalem, having a spacious walled garden attached to it. The Armenian patriarch, a dignified old man, resides in the convent, together with the bishop, and a number of the inferior clergy. The apartments are small, but well furnished with sofas and rich Persian carpets. "Every thing belonging to it," says Dr. Clarke, "is Oriental." The usual dress of the Armenian clergy is dark blue; they even carry it so far as to wear pocket handkerchiefs of the same colour. "The dresses in which they officiate are the most sumptuous," says Dr. Richardson, "I ever saw, excepting on some of the dignitaries in St. Peter's at Rome." Their church is also the richest, and largest, and most numerously attended of all the Christian churches. According to Maundrell, there are two altars set out with extraordinary splendour, "being decked with rich mitres, embroidered copes, crosses both silver and gold, crowns, chalices, and other church utensils without number. In the middle of the church, is a pulpit made of tortoise-shell and mother-of-pearl, with a beautiful canopy or cupola over it, of the same fabric. The tortoise-shell and mother-of-pearl are so exquisitely mingled and inlaid in each other, that the work far exceeds the material." Mr. Buckingham does not notice the pulpit, but describes *three* altars, fronting the door of entrance; these are, he concurs in stating, as splendid as wealth could make them. "The church," he says, "though small, is of a lofty height, and crowned by a central dome, and being entirely free of pews or stalls of any de-

scription, looks considerably larger than it really is. The walls are every where covered with pictures executed in the worst taste ; yet, from the mere profusion of their numbers, and the gayety of their colouring, they produce on the whole an agreeable effect. The pillars both of the church and the offices of the sacristy, as well as the portals of the door leading to it, and the inner walls, are all cased with porcelain tiles, painted in blue with crosses and other sacred devices. The mosaic pavement is the most beautiful of its kind. The whole is carefully covered with rich Turkey carpets, excepting only a small space before the great altar. In a small recess on the left is shewn the sanctuary of St. James, thought to be on the spot on which he was beheaded ; and this is ornamented with sculpture in white marble, with massy silver lamps, and gilding, and painting, producing altogether a surprising richness of effect. The door which leads to this, is still more beautiful, and is composed entirely of tortoise-shell, mother-of-pearl, gold, and silver, all exquisitely inlaid.”* Hasselquist dwells on the ornaments of this church as “ well worth seeing, being, past all doubt, the richest and most valuable that any church in the East can boast of, and perhaps equal to the ornaments of the largest and richest Christian churches in Europe. The ornaments of the Latins,” he says, “ are magnificent, and perhaps in a better taste ; but they themselves own that the Armenians are richer. The Greeks in this respect are not to be compared with either of them.” He tells us that the Armenian convent had 1000 chambers for pilgrims, besides those of the monks ; and that not a year passed, but more

* Travels, vol. i. pp. 370, 371.

than that number arrived from Armenia, Persia, and Turkey, who never leave it without considerable alms." * The disposition of the worthy Naturalist to deal in round numbers, however, is shewn by his stating Jerusalem to contain among its inhabitants about 20,000 Jews. Pilgrims of the above persuasion come in great numbers from Constantinople, Armenia, Egypt, and all parts of the Levant, to keep the feast of Easter, and dip their shirts in the Jordan.

The Armenians are described by Dr. R., as "a strong, good-looking race of people, highly dignified in their deportment, civil and industrious. There are many of them settled at Jerusalem in comfortable circumstances. Their houses are well kept and well furnished. On visiting them, the stranger is received with a warmth unusual even among the Greeks, and it is the more agreeable for being sincere. He is treated with coffee and a pipe of tobacco, a glass of liquor, cakes, biscuits, and different kinds of sweetmeats, which are handed to him by the mistress of the family, her daughter, or servant; all being usually in attendance, although there should be only one guest to be served. They take the cup or glass from him when he has done with it, and kiss his hand as they receive it. They pour water on his hands for him to wash after he has done eating, and give him a towel to dry them; on receiving which, they again lay hold of the hand and kiss it, and then retire to their station with the servant near the door. Mother, daughter, and man-servant, are all alike candidates to take the

* "Three years ago," says Hasselquist (in 1751,) "an Armenian from Persia paid for the *first fire*, (that is, the first to receive the sacred fire on Easter eve from the bishop,) 30,000 sequins; a sum which perhaps never was given for an answer from the Delphian Oracle."—*Travels*, p. 138.

cup and kiss the hand; and, in point of etiquette, it matters not to which of them the guest delivers it. They seldom sit down in his presence, and never without much entreaty, even though the state of their health should be such as to render it improper for them to stand; afraid that by so doing they should be thought deficient in respect to their visiter. The Armenian ladies have a sedate and pleasant manner, with much of the Madonna countenance; their eyes are generally dark, their complexion florid, but they are rarely enriched with that soft intelligent expression which characterises the eye of the Greek or Jewish female."

The present population has been variously estimated from 20,000 to 30,000 souls, and can only be conjectured: in fact, the numbers are continually fluctuating. Dr. Richardson classes the inhabitants thus: 5,000 Mussulmans, 5,000 Christians, and 10,000 Jews. Mr. Buckingham says, the Mahomedans are the most numerous; but he must have been misinformed respecting the number of Jews. He was told, he says, by Moallim Zacharias, the banker of the governor, and chief of the Jews at Jerusalem, that there were not one thousand male Jews within the city, but at least three thousand females. "No male Jews," he said, "came hither, but such as were contented to live poorly, or had money to let out at interest for their subsistence, as there was no commerce practised in the place; and all, therefore, were either rabbies, or students, or devout persons. Widows, however, from all countries, if they could get to Jerusalem, were sure of being maintained by the community of their own religion; and accordingly, as many as could get together the means of doing so, flocked here for that purpose.

The great happiness of the people," he added, "was to die at Jerusalem, and to be buried in the valley of Jehoshaphat." * There might be motives for concealing the real number of the Jewish population. If, however, the fixed Jewish population be taken at this low estimate of about 5,000, the number may very probably be raised by occasional inhabitants to 10,000. The Mahommedans consist of nearly equal portions of Osmanli Turks from Asia Minor; descendants of pure Turks by blood, but Arabians by birth - a mixture of Turkish and Arab blood by intermarriages; and pure Syrian Arabs. Of Christians, the proportions are as follow: the Roman Catholics consist of the few monks of the Franciscan convent, who are chiefly Spaniards, and the still fewer Latin pilgrims who occasionally repair thither; the Greeks are the most numerous; the Armenians rank next to the Greeks as to numbers, but far exceed them in wealth and influence; the Copts are reduced almost to nothing; and the other sects, Abyssinians, Maronites, &c., are lost in the crowd.† The period during

* Buckingham's Travels, second edition, 8vo. vol. i. p. 399.

† Mr. Jolliffe gives the supposed numbers as follow:—

Jews	from 3,000 to	4,000
Roman Catholics		800
Greeks		2,000
Armenians		400
Copts		50
Mahommedans		13,000
		20,250

In this calculation the Jews and the Armenians are certainly under-rated: the Latins and Mussulmen are over-estimated. Mr. Jolliffe's information was confessedly drawn from very imperfect sources; probably the Christians; Mr. Buckingham's informant was a Jew; Dr. Richardson's was Turkish authority. This may partly explain the variations.

which the city is most populous, is from Christmas to Easter : at the latter festival, it is crowded, and the spectacle of the motley population is such as can scarcely be paralleled.

BEAD AND RELIC TRADE

IN Jerusalem, there is scarcely any trade, and but few manufactures : the only flourishing one is that of crucifixes, chaplets, beads, shells, and relics, of which whole cargoes are shipped from Jaffa, for Italy, Spain, and Portugal.* The shells are of the kind called mother-of-pearl, ingeniously though coarsely sculptured into various shapes. Those of the largest size, and the most perfect, are formed into clasps for the zones of the Greek women. Such clasps are worn by the ladies of Cyprus, Crete, Rhodes, and other islands of the Archipelago. All these, after being purchased, are taken to the church of St. Sepulchre, where they undergo the process of benediction or consecration, and are then fit for use. In like manner, beads and crosses purchased at Loretto, are placed in a wooden bowl belonging to the house of the Virgin, to be consecrated for the purpose of being worn as amulets.† The beads are manufactured either from date stones, or from a very hard kind of wood called *Mecca fruit*: when first wrought, it appears of the colour of box ; it is then dyed yellow, black, or red. They are of various sizes ; the smaller are the most esteemed, on account of the greater number used to fill a string ; and rosaries sell at higher prices when they have been long worn, because the beads acquire a polish by

* Buckingham's Travels, vol. ii. p. 6. Clarke's Travels, vol. iv. p. 306.

† Clarke's Travels, vol. iv. 8vo. p. 304.

friction. Strings of beads are in request equally among the Moslems and the Christians. The custom of carrying them appears to have been in use long before the Christian era, and still prevails in the East. This is but one instance among many, of the Heathen origin of the Romish customs. The shell worn as a badge by pilgrims had probably a similar origin: it was an ancient symbol of Astarte, the Syrian Venus. Rosaries and amulets are made also of the black fetid lime-stone of the Dead Sea, to be worn as a charm against the plague. Amulets of the same mineral substance have been found in the chambers below the pyramids of Sakhara, in Upper Egypt: the effluvia is owing to the presence of sulphuretted hydrogen. The Armenians and the Jews are the chief traders in these sacred wares.

The local government of Jerusalem consists of the *mozallam*, or military governor; the *moula cadî*, or chief of the police; the *mufti*, the head of the ecclesiastical and judicial departments; the *capo verde*, or agent for the mosque of Omar; and the *soubaski*, or town-major. All these, with the exception of the mufti, hold their appointment at the pleasure of the pacha of Damascus.

MOUNT SION.

THE Armenian convent, with its church and gardens, occupies the whole of that part of Mount Sion which is now within the walls: the greater part is now excluded from the city; and for the best description of this interesting site, we must avail ourselves of Dr. Richardson's Travels.

“ Passing out by Zion gate, or, as it is more frequently denominated, the gate of David, the first

object that meets the eye of the traveller, is a long dingy-looking Turkish mosque, situated on the middle of Mount Zion. It is called the mosque of the prophet David, and is said to be built over his tomb, which is still exhibited in the interior, and is held in the greatest possible veneration by the Mussulmans. The Santones belonging to the mosque in Mount Zion, are the most powerful in Jerusalem. Part of this building was anciently the Church of the Cœnaculum, where our Saviour ate the last supper with his disciples ; and I was shewn into an upper room in the front of the building, which both the Santon and the Ciceroni affirmed to be the identical room in which this memorable event, to which the Christian world owes the institution of the Holy Sacrament of the Supper, took place. I should probably have believed them, had I not learnt from higher authority, that, thirty-nine years thereafter, not only the walls, but every house in Jerusalem, had been rased from its foundations, and the ground ploughed up by the Roman soldiers, in order that they might discover the treasures which they supposed the unfortunate Jews had hidden under their feet.

“ To the right of the mosque, and between it and the gate of the city, there is a small Armenian chapel, built on the spot where formerly stood the palace of Caiaphas. It is remarkable for nothing but that the stone which closed up the door of the holy sepulchre, is built in an altar at the upper end of it, and exposed in several places to be kissed and caressed, like other precious relics. It is an unpolished block of compact lime-stone, the same with the rock on which the city stands, and does not, like the block of polished marble in present use, carry in its face the refutation of its once having served the office

assigned to it, though I confess there is almost as little probability that it ever did.

“ A few paces to the west of the chapel, there is a Christian burying-ground ; and among the lettered tomb-stones are several inscribed in the language of our own country. They record the names, and cover the ashes of Englishmen, who are reported to have met their deaths in a way not very creditable to the Franciscan convent. A little to the south of this is shewn the place where the Virgin Mary expired ; and on the north side of the gate is shewn—what ? The place where the cock crew to Peter.

“ Such is the sum total of the information which the traveller receives from his guide respecting the topography of this interesting spot, Mount Zion. At the time when I visited this sacred ground, one part of it supported a crop of barley, another was undergoing the labour of the plough, and the soil turned up consisted of stone and lime mixed with earth, such as is usually met with in the foundations of ruined cities. It is nearly a mile in circumference, is highest on the west side, and towards the east falls down in broad terraces on the upper part of the mountain, and narrow ones on the side, as it slopes down towards the brook Kedron. Each terrace is divided from the one above it by a low wall of dry stone, built of the ruins of this celebrated spot. The terraces near the bottom of the hill are still used as gardens, and are watered from the pool of Siloam. They belong chiefly to the inhabitants of the small village of Siloa immediately opposite. We have here another remarkable instance of the special fulfilment of prophecy : ‘ Therefore shall Zion for your sakes be ploughed as a field, and Jerusalem shall become heaps.’
—Micah iii. 12.

“ Mount Zion is considerably higher than the ground on the north, on which the ancient city stood, or that on the east leading on to the valley of Jehoshaphat, but has very little relative height above the ground on the south and on the west, and must have owed its boasted strength principally to a deep ravine, by which it is encompassed on the east, south, and west, and the strong high walls and towers by which it was enclosed and flanked completely round. This ravine, or valley, as the term has been rendered, though the word trench or ditch would have conveyed a more correct idea of its appearance, seems to have been formed by art on the south and on the west, the surface of the ground on each side being nearly of equal height, though Mount Zion is certainly the highest, yet so little so that it could not have derived much additional strength from its elevation. The breadth of this ditch is stated by Strabo, to be about 150 feet, and its depth, or the height of Mount Zion above the bottom of the ravine, to be about sixty feet. The measurement, in both instances, is nearly correct, and furnishes one among many proofs that we derive from other sources, that the places now called by these names are the same as those that were anciently so denominated. The bottom of this ravine is rock, covered with a thin sprinkling of earth, and, in the winter season, is the natural channel for conveying off the water that falls into it from the higher ground; but, on both sides, the rock is cut perpendicularly down, and most probably it was the quarry from which the greater part of the stones were taken for building the city. The precipitous edge of the ravine is more covered with earth on the side of Mount Zion than on the other side, which is probably owing to the barbarous custom

of razing cities from their foundations, and tumbling both earth and stone into the ditch below. The loose stones have been all removed from it for building the present city. This ravine extends further north than the present wall of the city, and ends in a gradual slope of deep earth, so as to countenance the opinion that it once extended further than it does now."

PLACES WITHOUT THE WALLS OF JERUSALEM.

IT only remains to describe the objects of antiquarian curiosity, which present themselves without the walls of modern Jerusalem. We have by anticipation described the royal sepulchres, which lie to the north, in examining the boundaries of the ancient city. Before we descend into the valley of Jehoshaphat, we must stop to notice, close by St. Stephen's gate, the supposed remains of the pool of Bethesda. Maundrell gives the measurement—120 paces long, forty broad, and at least eight deep; but, he adds, void of water. "At its west end it discovers some old arches, now dammed up. These, some will have to be the five porches in which sate that multitude of lame, halt, and blind. (John v.) But the mischief is, instead of five, there are but three of them." Pococke, in speaking of the same place, makes the following sensible remarks: "There seems to have been a deep fossée to the north of Mount Moriah," (by which no doubt it was divided from Bezetha,) "the east part of which is still to be seen, and is called by the monks the pool of Bethesda. At the east end of it, at the entrance to the court of the temple, are remains of some buildings of very large hewn stone, particularly an entablature in a good taste, which might be part of an entrance that Hadrian might have made to his new grove. If this fossée was car-

ried all along to the north of Mount Moriah, it must have passed where the house of Pilate is now shewn, which part might be filled up with the ruins of the Temple. If the Christians, when they had possession of Jerusalem, had dug here and in other parts, especially to the east of the temple, and to the south of Mount Zion, they might, without doubt, have found great remains of the materials of the Temple and of the palaces on Mount Zion, and probably have been able to pass some judgement on the architecture of them. This fossée does not seem to be the pool of Bethesda, which, by all accounts, must have been to the south, or about the south-west of Mount Moriah. In St. Jerome's time, there were two pools, one filled by the rain; the other was of reddish water, as if it retained the colour of the sacrifices; and I suppose it was about the gardens to the south of the church of the purification, which is within the site of the court of the Temple; and the quarter called Ophel was also probably in this part of the city. For it was at the south corner of the Temple, where the Nethinims lived, who had the care of the sacrifices, and might extend to the north part of the hill or valley." *

Descending into the valley from St. Stephen's gate, the traveller comes to the bed of the brook Kedron, which is but a few paces over. This brook is stated by Pococke, to have its rise a little way further to the north, but its source does not appear to have been ascertained. Like the Ilissus, it is dry at least nine months in the year; its bed is narrow and deep, which indicates that it must formerly have been the channel for waters that have found some other and

* Pococke's Travels, book i. chap. 3.

probably subterranean course. There is now no water in it, except after heavy rains. A bridge is thrown over it a little below the gate of St. Stephen; and they say, that when there is water, unless the torrent swells much, which very rarely occurs, it all runs under ground to the north of this bridge. The course of the brook is along the valley of Jehoshaphat, to the south-west corner of the city, and then, turning to the south, it runs to the Dead Sea.

Passing over this bridge, a descent of several steps to the left conducts the traveller to the sepulchre of the Blessed Virgin; a lofty and spacious vault or cave, (Chateaubriand terms it a subterraneous church,) hewn with surprising labour in a stratum of hard compact lime-stone, and there can be no doubt that the persons here interred, must have been held in high veneration, or of distinguished rank. Neither Eusebius, Epiphanius, nor Jerome, however, mentions a syllable to authorise the tradition. The earliest notice of this sepulchre as that of the Virgin, occurs in the writings of Adamnanus, the Irish monk, who described it from the testimony of Arculfus, in the seventh century; and it is mentioned by another writer, who lived in the beginning of the eighth.* These are authorities undeserving of attention, when opposed to the negative evidence supplied by the silence of the above-mentioned writers, and the high improbability that, at the period of the Virgin's death, the early Christians should have had it in their power to pay this magnificent tribute of veneration for her memory.† Poccocke, upon the authority of authors

* Clarke's Travels, 8vo. vol. iv. chap. 8, p. 368.

† Chateaubriand says: "Though Mary did not die at Jerusalem, yet, according to the opinion of several of the fathers, she was miraculously buried at Gethsemane by the apostles. Enthyminus

whom he has not named, thinks it probable that it was the sepulchre of Melisendis; queen of Jerusalem. You descend to it by a flight of fifty (Maundrell says forty-seven) marble steps, each step twenty feet wide : these are conjectured by Dr. Clarke to be of less high antiquity than the sepulchre itself, which is the largest of all the *cryptæ* or caves near Jerusalem, and no era can be with any certainty fixed upon as the date of its construction. "It ranks," he remarks, "among those colossal works which were accomplished by the inhabitants of Asia Minor, of Phenicia, and of Palestine, in the first ages ; works which differ from those of Greece, in displaying less of beauty, but more of arduous enterprise ; works which remind us of the people, rather than of the artist ; which we refer to as monuments of history, rather than of taste." Appropriate chapels within this same cave, distinguish the supposed tombs of Anna, Joachim, and Joseph also. In that of the Virgin, the different Christian sects have each their altar, and even the Turks have an oratory here.

Proceeding along the valley, at the foot of Mount Olivet is the garden of Gethsemane ; an even plat of ground, says Maundrell, not above 57 yards square, where are shewn some old olive trees, supposed to identify the spot to which our Lord was wont to resort. (John xviii. 1, 2.) To the south of this spot, in the rocks on the eastern side, are what are called the sepulchres of the Patriarchs : these are four in number, and are severally distinguished as the se-

relates the history of this marvellous funeral. St. Thomas having caused the coffin to be opened, nothing was found in it but a virgin robe, the simple and mean garment of that queen of glory, whom the angels had conveyed to heaven." !!! The identity of the sepulchre may be judged of by the legend.

pulchre of Jehoshaphat, of Absalom, of St. James, and of Zachariah. In those of Absalom and Zachariah, the rock has been cut away so as to form an area, in the centre of which appears a monument of prodigious size, seeming to consist of a single stone, although standing as if erected by an architect, and adorned with columns appearing to support the edifice, of which they are, in fact, integral parts; the whole of each mausoleum being of one mass of stone, hewn, and not built. The ornaments of Absalom's sepulchre consist of twenty-four semi-columns of the Doric order, not fluted; six on each front of the monument, which stands about fifteen feet from the rock out of which it has been hewn. "On the capital is the frieze, with the triglyph; and above the frieze rises a socle, which supports a triangular pyramid, too lofty for the total height of the tomb. The pyramid is not of the same piece as the rest of the monument."* There is a room cut out of the rock in Absalom's pillar, considerably above the level of the ground on the outside. In the sides of this room are niches, apparently designed to receive corpses or coffins.† It is an extraordinary circumstance, that to these two sepulchres there is at present no perceptible entrance; the only way of gaining admittance into the interior of that of Absalom, is through a hole recently broken for the purpose; to that of Zachariah there is none. Pococke conjectures, that if the former served as a sepulchre, there might originally have been some under-ground entrance, now closed up—"as I was informed," he adds, "there is to the tomb of Zachariah, which, they say, is known to the Jews, and that they privately carry their dead to it." This latter

* Chateaubriand, vol. II. p. 100.

† Pococke, book I. chap. 6.

sepulchre is described by Chateaubriand as terminating in a point bending a little back, like the Phrygian caps, or a Chinese monument. The sepulchre of Jehoshaphat is a grot, the door of which, in a very good style, is its principal ornament. Over this are sepulchres of the Jews. The cave of St. James has a handsome portico of four columns, which do not rest upon the ground, but are placed at a certain height in the rock, in the same manner as the colonnade of the Louvre rises from the first story of the palace.

It has never been determined when or by what people these sepulchres were hewn. They are described by Dr. Clarke as a continuation of one vast cemetery, extending along the base of the mountainous elevations which surround Jerusalem on its southern and eastern sides ; and which, independently of every other consideration, would indicate the former existence of a numerous, flourishing, and powerful people. To relate the legends of the monks respecting them, would, he remarks, be worse than silence. Even Chateaubriand admits that their architecture contradicts the tradition, and proves that they cannot date so far back as the earliest period of Jewish antiquity. "If I were required," he says, "to fix precisely the age in which these mausoleums were erected, I should place it about the time of the alliance between the Jews and the Lacedemonians, under the first Maccabees. The Doric order was still prevalent in Greece ; the Corinthian did not supplant it till half a century later, when the Romans began to overrun Peloponnesus and Asia. In naturalising at Jerusalem the architecture of Corinth and Athens," he adds, "the Jews intermixed it with the forms of their peculiar style. The tombs in the valley of Jehoshaphat, and the sepulchres of the kings (north of the city), display

a manifest alliance of the Egyptian and Grecian taste ; from this alliance resulted a heterogeneous kind of monuments, forming, as it were, the link between the Pyramids and the Parthenon." * Dr. Clarke, who cites these observations with high approbation of their judiciousness and accuracy, remarks that the columns are of that ancient style and character which yet appear among the works left by Ionian and Dorian colonies in the remains of their Asiatic cities, particularly at Telmessus.

Crossing the brook Kedron, the traveller next arrives at a fountain on the right, thought by some (says Pococke) to be the Dragon-well, mentioned by Nehemiah (c. ii. 13), but commonly called the fountain of the Blessed Virgin, where, the monks say, she washed our Saviour's linen! There is a descent down to it of many steps, and a channel is cut from it under the rock, which might convey the water to the city. "It may be considered," he adds, "whether this was not really the ancient fountain of Siloah, which was so far under the hill, that it could not be commanded in time of war by such as were not masters of that part of the city. This fountain seems to have flowed into a basin called the pool of Siloam, and probably is the same as the lower pool." At this point the valley extending towards the west, is much wider than in the other parts.

Adhering to Pococke as our guide, a little beyond this fountain, the shallow vale between Mount Sion and Moriah begins, called the Valley of Millo ; which is much higher than that through which the Kedron runs. There is a gentle ascent by it up to the city walls ; and going into this ravine about a hundred

* Chateaubriand, vol. ii. pp. 101, 102.

paces, you come to the pool of Siloam. "The entrance of it is towards the city; and there is a descent by several steps to a pool about twenty feet wide, fifty-five feet long, and ten feet deep from the stairs, having a bench on each side of it, and eight pillars. The water runs into it from a channel cut under the rock, and they say comes from the Temple and other parts where they wash, and therefore is not fit to be drunk. *Possibly this might be the pool of Bethesda*, which may be the same as that which Nehemiah says was the pool that was made, and Josephus calls the pool of Solomon." Maundrell, referring apparently to the same spot, says: "When we were there, a tanner made no scruple to dress his hides in it."

It seems difficult to recognize in this description,

Siloa's brook that flowed
Fast by the oracle of God.

Chateaubriand speaks of the fountain *and pool* of Siloam as at the foot of Mount Zion, and says: "The *spring* issues from a rock, and runs in a silent stream, according to the testimony of Jeremiah, which is contradicted by a passage in St. Jerome." The French author does not say which testimony he considers the most to be relied on. He adds: "It has a kind of ebb and flood, sometimes discharging its current like the fountain of Vacluse, at others retaining and scarcely suffering it to run at all. The water of the spring is brackish, and has a very disagreeable taste." Dr. Richardson's description is more distinct, but still less consistent with Pococke's. After noticing "the well of Nehemiah,"* which is described as an ordinary-sized deep well, provided with tolerably good water, at the south-east corner of Mount Zion, at

* Pococke found it, by a plummet, to be 122 feet deep, and the water was 88 feet high; they told him that sometimes it overflowed.

the entrance of the valley of Santa Saba (or Jehoshaphat)—he represents the pool of Siloam as occurring higher up the valley, towards the north, a little beyond the village of Siloa, and nearly opposite the tombs of Jehoshaphat and Zachariah. "This pool," he says, "receives a strong current of water by a subterraneous passage cut in the north side of Mount Zion, and which seems as if it came by a conduit cut through the rock from the pool of Hezekiah, on the west side of the city. This pool is also called *the fountain of the stairs*. A flight of sixteen steps leads down to a platform, and another flight of thirteen steps leads down to the water, *which is fresh and good*. The passage by which the water comes out, has obviously been formed by art, and is so large that a person, by stooping a little, may walk along it under the mountain. The water is about three feet deep, and seems to be stagnant in the pool; but there is a considerable stream constantly flowing from it, by a passage which is also cut in the rock for a good way down, and goes to water the gardens on the lower slopes of Mount Zion. There are the remains of a Christian church that once adorned the entrance to this pool, which, like the fountain of Castalia or the spring of Arethusa, seems in days of yore to have been treated with signal respect." The spring, however, rises within the city, at no great distance from the Latin convent.*

On comparing these varying accounts with Dr. Richardson's ichnographical plan of Jerusalem, it should seem that what Pococke has taken for the Virgin's well, yet conjectures to be the ancient fountain of Siloa, is the same as Dr. Richardson and

* Travels, vol. ii. pp. 357, 358.

Chateaubriand correctly describe under the latter appellation ; while Pococke's pool of Siloam, which he is disposed to identify with the ancient pool of Bethesda, is the same as Dr. R. calls, in his plan, the King's pool, though he has not described it in the text. Concerning the Virgin's claim to either fountain he is silent. Maundrell agrees with Richardson as to the situation of the supposed well of Nehemiah ; "so called because reputed to be the same place from which that restorer of Israel recovered the fire of the altar, after the Babylonish captivity, (2 Macc. i. 19)." He places it at the entrance of the valley of Jehoshaphat, near the (white mulberry) tree supposed to mark the place where Isaiah was sawn asunder by order of Manasseh — another senseless legend. The pool of Siloam (Dr. Richardson's King's pool) he places a hundred paces higher (northward), on the same side ; and the fountain of the Blessed Virgin (the real pool of Siloam) about a furlong further. Pococke has probably been misled by this in general accurate traveller.* Over against this latter fountain, on the other side of the valley, is the small and comfortless village now called Siloa ; consisting, according to Richardson, of small huts, partly built and partly dug in the rock ; but, according to Pococke, who was shewn every thing in this part by the sheikh of Siloa, of a great number of grottoes, some of which have porticoes, and are adorned with the plain Egyptian

* Chateaubriand places the fountain of Siloa at the foot of Mount Zion. He says : "The pool, or rather the two pools of the same name, are quite close to the spring ; they are still used for washing linen as formerly." At the foot of the village Siloa, he places "the fountain Rogel," and *opposite to this*, "a third which receives its name from the Blessed Virgin." This fountain, he says, mingles its stream with the fountain of Siloah.

cornice: "they call it a village," he says, "because these grotts are now inhabited by Arabs, but they seem to be ancient sepulchres."

Southward of this village, and nearly facing the valley or ravine which runs to the south of Mount Zion, there rises from the bed of the Siloa, a mountain which appears to have been neither named nor examined by any of our travellers. Proceeding along the ravine, the traveller has on his left hand the elevation which the old travellers denominate the Hill of Evil Counsel, and which Dr. Clarke, with more ingenuity than accuracy, attempts to identify with the Zion of Scripture. It is described by Dr. Richardson as a low rocky flat, the termination of the high ground which lies to the south-west of Jerusalem, and consequently *not* a separate hill, as Zion was: it is, moreover, of inferior elevation to Mount Zion, which would of itself negative Dr. Clarke's hypothesis, and could with ease have been approached from the west. It never would have been chosen, therefore, as the site of a citadel. Whereas Mount Zion has a ravine on three of its sides, while the Tyropæon running in a transverse direction, separated it from the hill sustaining the lower city.

On this high ground, Sandys noticed the relics of no mean buildings. Dr. Richardson says, it contains the remains of a ruined village, which is generally called the *Casa di Mal Consiglio*, or Hill of Evil Counsel; because here, it is said, the Pharisees took counsel against Jesus to put him to death. No traveller appears to have explored it. About half-way down the ravine, which has been generally mistaken for the valley of Hinnom, on the side of the mountain, is what is called Aceldama, Campo Santo, and the Potter's Field. "In the midst hereof," says Sandys,

“ a large square room was made by the mother of Constantine, the south side walled with the natural rock, flat at the top, and equal with the upper level, out of which arise certain little cupolas, open in the midst to let down the dead bodies. Through these we might see the bottom all covered with bones, and certain corses but newly let down, it being now the sepulchre of the Armenians. A greedy grave, and great enough to devour the dead of a whole nation. For they say, and I believe it, that the earth thereof, within the space of eight and forty hours, will consume the flesh that is laid thereon.” Pococke mentions the same supposed sarcophagous virtue in the earth. He describes it as an oblong cavern, about twenty-six paces long, by twenty broad, and seemingly about twenty deep. The dead are stripped and thrown in naked in heaps, as at Naples, Palermo, and other places. Through the orifices, both Maundrell and Dr. Richardson say, the bodies are to be seen in all the stages of decomposition. “ From which,” shrewdly remarks the former, “ it may be conjectured that this grave does not make that quick despatch with the corpses committed to it, which is commonly reported.”

Beyond this, the sepulchres begin, which extend along the side of the ravine to the south-west and west of Mount Zion, and which, like those in the valley of Jehoshaphat, are grottoes or excavations in the rock. Of these, Dr. Clarke has given the fullest description. He recognised them as similar to those which he had seen in the ruins of Telmessus in the gulf of Glaucus, and as answering to Shaw's account of the *cryptæ* of Laodicea, Jebilee, and Tortosa. They are described as a series of subterranean chambers, “ hewn with marvellous art, each containing one or

many repositories for the dead, like cisterns carved in the rock, upon the sides of these chambers." The doors are so low, that, to look into any one of them, it is necessary to stoop, and, in some instances, to creep on hands and knees. These doorways are grooved for the reception of immense stones, squared and fitted to the grooves, which once closed the entrance. "Of such a nature, indisputably," adds the learned traveller, "were the tombs of the sons of Heth, of the kings of Israel, of Lazarus, and of Christ." Upon all these sepulchres there are inscriptions in Hebrew and in Greek. The Hebrew, which are by the side of the doors, are so effaced, that it is difficult to make any tolerable copy; they appear to have been designedly obliterated by being covered with some chalky substance.* The Greek inscriptions are more legible: they consist of large letters deeply carved on the face of the rock, but only contain the words, "Of the holy Zion." Dr. Richardson considers them to be of modern date and apocryphal authority; but agrees with Dr. Clarke that these are, in all probability, the sepulchres of the city of David, referred to Nehem. iii. 16. It is remarkable, that there are no tombs in the side of the ravine on which the city stands: these were clearly out of the city, and here it would have been more rational to fix upon a site for the holy sepulchre. But "neither the Apostles nor the early Christians appear to have had any regard whatever for the sepulchre of our Lord. It is not once mentioned in the Acts of the Apostles, or in any of the Epistles. The Apostle Paul, in all

* One which Dr. Clarke copied, exhibited a mixture of Hebrew and the arrow-headed character, and is supposed to be Arabic, as the mode of writing corresponds to that used by Arabian Jews in their inscriptions on the hills near Jerusalem.

his visits to the Holy City, in all his meetings with the Christians, never once names Calvary, or the sepulchre of Christ. The minds of these holy men seem to have been solely intent on the spread of the Gospel. In all their forcible appeals to the hearts and understandings of their hearers, the birth, death, and resurrection of Christ, are constantly mentioned, but the places where these glorious events occurred, are never referred to. Having satisfied themselves that the body of the Messiah did not remain in the tomb after the third day, they ceased to frequent it, or to seek the living among the dead.”*

The only other object of interest in the ravine on the west of the city, besides these sepulchres, is the large square cistern, mentioned by Dr. Richardson as a little to the south of the Jaffa gate; evidently of Jewish workmanship. Pococke describes it as a basin about 250 paces long and 100 broad. “The bottom is very narrow, and the rock on each side appears like steps. This basin is made by building a wall across the valley. It is commonly called the pool of Bathsheba,† but seems to be the lower pool of Gihon. It is generally dry, but probably was designed to receive not only the rain waters, but also the superfluous waters from the upper pool of Gihon. (See 2 Chron. xxxii. 30.) At the north end of it is a causeway, which leads to the road to Bethlehem. There is a channel on it from Solomon’s aqueduct, which supplies a cistern on each side of the causeway, and one at the end of it, where there is plenty of water. Above this, the valley is not so deep, but capable of receiving a great quantity of water. About

* Richardson’s Travels, vol. ii. p. 338.

† There is another ‘pool of Bathsheba’ within the city, near the Jaffa gate

100 paces to the north, the aqueduct from Solomon's pool crosses the vale, the water running part of the way on nine arches, from four to six feet high: it is then conveyed round the hill on the west side of Mount Zion, and so round to the city and temple by a covered channel under ground. Nearly a mile to the N.N.W. is the pool of Gihon, which I suppose to be the upper pool. It is a very large basin, and, if I mistake not, is cut down about ten feet into the rock, there being a way down to it by steps. It was almost dry at that time, and seems designed to receive the rain waters which come from the hills about it. There is a canal from the pool to the city, which is uncovered part of the way, and, it is said, goes to the pool in the streets near the holy sepulchre; and when there is a great plenty of water, it runs to the pool already mentioned, to the west of the city. For the design of these pools seems to have been to receive the rain water for the common uses of the city, and even to drink in case of necessity. The fountain of Gihon probably arose either in the upper pool, or out of the high ground above it." *

The situation of Jerusalem, then, appears to have been by no means disadvantageous in respect to the supply of water. There were probably wells, besides that of Nehemiah, both within and without the city, which are now filled up or dry; and, besides these, the pools and aqueducts, together with the little stream of Kedron, must have been amply sufficient, not only to supply the wants of the population; but to serve the purpose of irrigation, on which, in this climate, the fertility of the soil depends. It is very probable, that the subterraneous passage which has

* Travels, book i. chap. 6.

its outlet in the pool of Siloam, and which Dr. Richardson describes as a conduit cut in the rock from the pool of Hezekiah above described, on the west side of the city, was formerly partly open, running in the line of the Tyropæon, or valley of Cheesemongers; described by Josephus as separating the upper from the lower city, and terminating at the pool of Siloam.

MOUNT OLIVET.

HAVING now completed the circuit of the city, we have yet to ascend Mount Olivet; that consecrated hill from which the Redeemer of the world looked down on the guilty city,—on the scene of his passion and crucifixion,—and predicted the destruction of Jerusalem; that hill, from the summit of which he afterwards ascended, in the sight of his disciples, “far above all heavens.”

The Mount of Olives forms part of a ridge of limestone hills, extending to the north and the south-west. Pococke describes it as having four summits. On the lowest and most northerly of these, which, he tells us, is called *Sulman Tashy*, the stone of Solomon, there is a large domed sepulchre, and several other Mohammedan tombs. The ascent to this point, which is to the north-east of the city, he describes as very gradual, through pleasant corn-fields planted with olive-trees. The second summit is that which overlooks the city: the path to it rises from the ruined gardens of Gethsemane, which occupy part of the valley. About half-way up the ascent is a ruined monastery, built, as the monks tell us, on the spot where our Saviour wept over Jerusalem. From this point, the spectator enjoys, perhaps, the best view of

the Holy City. On reaching the summit, an extensive view is obtained towards the east, embracing the fertile plain of Jericho, watered by the Jordan, and the Dead Sea, enclosed by mountains of considerable grandeur. Here there is a small village, surrounded by some tolerable corn-land.* This summit is not relatively high, and would more properly be termed a hill, than a mountain: it is not above two miles distant from Jerusalem. At a short distance from the summit is shewn the supposed print of our Saviour's *left* foot—Chateaubriand says the mark of the *right* was once visible, and Bernard de Breidenbach *saw* it in 1483—this is the spot fixed upon by the mother of Constantine, as that from which our Lord ascended, and over which she accordingly erected a church and monastery, the ruins of which still remain. Pococke describes the building which was standing in his time, as a small Gothic chapel, round within, and octagon without, and tells us that it was converted into a mosque. The Turks, for a stipulated sum, permit the Christian pilgrims to take an impression of the foot-print in wax or plaster, to carry home. “Twice,” says Dr. Richardson, “I visited this memorable spot, and each time it was crowded with devout pilgrims, taking casts of the holy vestige. They had to purchase permission of the Turks; but, had it not been in the possession of the Turks, they would have had to purchase it from the more mercenary and not less merciless Romans or Greeks.” On Ascension eve, the Christians come and encamp in the court, and that night they “perform

* This seems to be the village which Pococke supposes to be the site of Bethphage: he describes it as about half a mile from ‘the summit of the Ascension,’ before you come to Bethany by that road.

the offices of the Ascension." Here, however, as with regard to Calvary and almost all the supposed sacred places, superstition has blindly followed the blind. That this is *not* the place of the Ascension, is certain from the words of St. Luke, who says that our Lord led out his disciples "*as far as Bethany*, and lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up to heaven." Acts i.

Bethany is a small village to the east of the Mount of Olives, on the road to Jericho, not further from Jerusalem than the pinnacle of the hill. There are two roads to it; one passes over the Mount of Olives; the other, which is the shorter and easier, winds round the eastern end, having the greater part of the hill on the north or left hand, and on the right the elevation called by some writers the Mount of Offence, which is, however, very little above the level of the valley of Jehoshaphat. The village of Bethany is small and poor, and the cultivation of the soil is much neglected; but it is a pleasant and somewhat romantic spot, sheltered by Mount Olivet on the north, and abounding with trees and long grass. The inhabitants are Arabs. Here they shew the ruins of a sort of castle as the house of Lazarus, and a grotto as his tomb, which, of course, is much frequented by pilgrims. On the eminence above is a small Turkish mosque. The house of Simon the leper, of Mary Magdalene, and of Martha, who, it seems, did not reside with her brother, and the identical fig-tree which our Lord cursed, are among the monkish curiosities of the place.

The third summit of the hill is further towards the south. Here Pococke noticed two heaps of ruins,

one of which, the Arabs told him, had been a convent of Armenians. The fourth summit, still further south, had also an Armenian convent: it was called, he says, by the Arabs, *Gorek-Nertebet*.

Dr. Clarke has described some subterranean chambers on the highest summit of Mount Olivet, which are not noticed by any preceding traveller. One of them, he says, has the shape of a cone of immense size, the vertex alone appearing level with the soil, and exhibiting a small circular aperture like the mouth of a well; the sides extending below to a great depth. These were lined with a hard, red stucco, like the substance covering the walls of the subterranean galleries in the Isle of Aboukir. Dr. Clarke calls this place a crypt and a subterranean pyramid, and supposes it may have been appropriated to the idolatrous worship of Ashtaroth at an early period of the Jewish history, and subsequently made a receptacle for the bones of men.

The olive is still found growing in patches at the foot of the mount to which it gives its name; and "as a spontaneous produce, uninterruptedly resulting from the original growth of this part of the mountain, it is impossible," says Dr. Clarke, "to view even these trees with indifference." Titus cut down all the wood in the neighbourhood of Jerusalem; but there would seem to have been constantly springing up a succession of these hardy trees. "It is truly a curious and interesting fact," adds the learned traveller, "that, during a period of little more than two thousand years, Hebrews, Assyrians, Romans, Moslems, and Christians, have been successively in possession of the rocky mountains of Palestine; yet, the olive still vindicates its paternal soil, and is found, at this day, upon the same spot which was called by

the Hebrew writers Mount Olivet and the Mount of Olives, eleven centuries before the Christian era." *

The valley of Jehoshaphat, which lies between this mountain and the hills on which Jerusalem is built, is still used as a burial-place by the modern Jews, as it was by their ancestors. It is, generally speaking, a rocky flat, with a few patches of earth here and there, about half a mile in breadth from the Kedron to the foot of Mount Olivet, and nearly of the same length from Siloa to the garden of Gethsemane. It is filled with tombs every where dug in the rock, some of them large, indicating the superior condition of their ancient possessors, but the greater part are small and of the ordinary size. Many of the stones are covered with Hebrew inscriptions ; and, to the learned in Rabbinical lore, this ancient grave-yard would furnish an interesting field for investigation. The Jews have a tradition, evidently founded on taking literally the passage Joel iii. 12, that this narrow valley will be the scene of the Final Judgment. The prophet Jeremiah evidently refers to the same valley under the name of the valley of the Son of Hinnom, or the valley of Tophet, the situation being clearly marked as being by the entry of the east gate.†

BETHLEHEM.

FROM the scene of our Lord's crucifixion and ascension, the pilgrim proceeds to visit the place of his nativity. There are two roads from Jerusalem to

* 2 Sam. xv. 30. Zech. xiv. 4.

† Jer. xix. 2, 6. Pococke places the valley of Hinnom to the south of Jerusalem, but thinks it might include part of that to the east. It formed part of the bound; between the tribes of Benjamin and Judah (Jos. xv. 8. xviii. 16.) but the description is somewhat obscure.



PRINCIPAL STREET IN BERTHOLOM.

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Bethlehem. That which is used at present is the shortest; the old road is more to the west. Passing out of the Jaffa gate, the traveller turns to the left, and, descending the sloping bank into the ravine, leaves on his right the pool of Hezekiah; he then ascends the rocky flat on the other side, and proceeds, in a south-west direction, over rocky and barren ground, exhibiting, in a few cultivated patches, some scanty crops of grain, and, in other parts, a covering of grass and wild flowers. The first part of the road possesses little interest. The ruined tower of Simeon, the Greek monastery of Elias, and the tomb of Rachel, are pointed out by the guides: the last is a Turkish oratory with a rounded top, like the whitened sepulchre of an Arab sheikh, and the Turks are said to have a superstitious regard for the spot as a burial-place. Dr. Clarke describes the first view of Bethlehem as imposing. The town appears covering the ridge of a hill on the southern side of a deep and extensive valley, and reaching from east to west. The most conspicuous object is the monastery erected over the supposed "Cave of the Nativity;" its walls and battlements have the air of a large fortress. From this same point, the Dead Sea is seen below on the left, seemingly very near, "but," says Sandys, "not so found by the traveller; for these high, declining mountains are not to be directly descended." The road winds round the top of a valley which tradition has fixed on as the scene of the angelic vision which announced the birth of our Lord to the shepherds; but different spots have been selected, the Romish authorities not being agreed on this head.

Bethlehem, the ancient Ephrath, or Ephrata, (called in the New Testament Bethlehem Ephrata and Bethlehem of Judea, to distinguish it from Bethlehem of

Zabulon,) is situated on a rising ground, about two hours' distance, or not quite six miles from Jerusalem. Here the traveller meets with a repetition of the same puerilities and disgusting mummery which he has witnessed at the church of the sepulchre. "The stable," to use the words of Pococke, "in which our Lord was born, is a *grotto* cut out of the rock, according to the eastern custom." It is astonishing to find so intelligent a writer as Dr. Clarke, gravely citing St. Jerome, who wrote in the fifth century, as an authority for the truth of the absurd legend by which the "Cave of the Nativity" is supposed to be identified. The ancient tombs and excavations are occasionally used by the Arabs as places of shelter; but the Gospel narrative affords no countenance to the notion that the Virgin took refuge in any cave of this description. On the contrary, it was evidently a manger belonging to the inn or khan: in other words, the upper rooms being wholly occupied, the holy family were compelled to take up their abode in the court allotted to the mules and horses, or other animals. To suppose that the inn, or the stable, whether attached to the inn or not, was a *grotto*, is to outrage common sense. But the New Testament was not the guide which was followed by the mother of Constantine, to whom the original church owed its foundation. The present edifice is represented by Chateaubriand as of undoubtedly high antiquity; yet Doubdan, an old traveller, says that the monastery was destroyed in the year 1263 by the Moslems; and in its present state, at all events, it cannot lay claim to a higher date. The convent is divided among the Greek, Roman, and Armenian Christians, to each of whom separate parts are assigned as places of worship and habitations for the monks; but, on certain days, all may perform

their devotions at the altars erected over the consecrated spots. The church is built in the form of a cross; the nave being adorned with forty-eight Corinthian columns in four rows, each column being two feet six inches in diameter, and eighteen feet high, including the base and the capital. "As the roof of the nave is wanting, the columns support nothing but a frieze of wood, which occupies the place of the architrave and the whole entablature. Open timber-work rests on the walls, and rises into the form of a dome to support a roof that no longer exists, or that perhaps was never finished." * The remains of some paintings on wood and in mosaic, are here and there to be seen, exhibiting figures "in full face, upright and stiff, but having a majestic effect." The nave, which is in possession of the Armenians, is separated from the three other branches of the cross by a wall, so that the unity of the edifice is destroyed. The top of the cross is occupied by the choir, which belongs to the Greeks. Here is "an altar dedicated to the Wise Men of the East," at the foot of which is a marble star, corresponding, as the monks say, to the point of the heavens where the miraculous meteor became stationary, and directly over the spot where the Saviour was born in the subterranean church below! A flight of fifteen steps, and a long narrow passage, conduct to the sacred crypt or grotto of the Nativity, which is thirty-seven feet six inches long, by eleven feet three inches in breadth, and nine feet high. It is lined and floored with marble, and provided on each side with five oratories, "answering precisely to the ten cribs or stalls for horses that the stable in which our Saviour was born contained." The precise spot of the birth is

* Chatcaubriand's Travels, vol. i. p. 393.

marked by a glory in the floor, composed of marble and jasper enriched with silver, around which are inscribed the words, *Hic de Virgine Maria Jesus Christus natus est.* Over it is a marble table or altar, which rests against the side of the rock, here cut into an arcade. The *manger* is at the distance of seven paces from the altar; it is in a low recess hewn out of the rock, to which you descend by two steps, and consists of a block of marble, raised about a foot and a half above the floor, and hollowed out in the form of a manger. Before it is the altar of the Magi. The chapel is illuminated by thirty-two lamps, presented by different princes of Christendom. Chateaubriand has described the scene in his usual florid and imaginative style.

“Nothing can be more pleasing, or better calculated to excite devotional sentiments, than this subterraneous church. It is adorned with pictures of the Italian and Spanish schools, which represent the mysteries of the place. The usual ornaments of the manger are of blue satin, embroidered with silver. Incense is continually burning before the cradle of our Saviour. I have heard an organ, touched by no ordinary hand, play during mass, the sweetest and most tender tunes of the best Italian composers. These concerts charm the Christian Arab, who, leaving his camels to feed, repairs, like the shepherds of old, to Bethlehem, to adore the King of kings in the manger. I have seen this inhabitant of the Desert communicate at the altar of the Magi, with a fervour, a piety, a devotion, unknown among the Christians of the West. The continual arrival of caravans from all the nations of Christendom; the public prayers; the prostrations; nay, even the richness of the presents sent here by the Christian princes, altogether produce feelings in

the soul, which it is much easier to conceive than to describe." *

Such are the illusions which the Roman superstition casts over this extraordinary scene. But this is not the whole of the pious show. In another subterraneous chapel, tradition places the sepulchre of "the Innocents." From this, the pilgrim is conducted to the grotto of St. Jerome, where they shew the tomb of that father, (although his relics were translated to Rome,) that of Eusebius, and those of Santa Paula and her son, St. Eustachius.† This pious Roman lady owes the high distinction of having her tomb in this consecrated place, to having built and endowed several monasteries in the neighbourhood, all of which are now in ruins. St. Jerome passed great part of his life in this place; and in the grotto shewn as his oratory, is said to have translated that version of the Bible which has been adopted by the Church of Rome, and is called the Vulgate. He died at the advanced age of 91, A.D. 422.

The village of Bethlehem contains about 300 inhabitants, the greater part of whom gain their livelihood by making beads, carving mother-of-pearl shells with sacred subjects, and manufacturing small tables and crucifixes, all which are eagerly purchased by the pilgrims. The monks of Bethlehem claim also the exclusive privilege of marking the limbs and bodies of the devotees with crosses, stars, and monograms, by means of gunpowder; a practice borrowed from the customs of heathenism, and noticed by Virgil and Pomponius Mela.‡ Poccoke says: "It is remarkable

* Travels in Greece, Palestine, &c., vol. i. p. 396.

† Chateaubriand says, "St. Paul and St. Eustochium, two illustrious Roman ladies." The latter was the son.

‡ Æneid. lib. iv. ver. 146. Pomp. Mela. lib. xxi.

that the Christians at Jerusalem, Bethlehem, St. John's, and Nazareth, are worse than any other Christians. I was informed that the women of Bethlehem are very good; whereas those at Jerusalem are worse than the men, who are generally better there than at the other places. This may be occasioned by the great converse which the women have there with those of their own sex who go thither as pilgrims; and I will not venture to say, whether too great a familiarity with those places in which the sacred mysteries of our Redemption were acted, may not be a cause to take off from the reverence and awe which they should have for them, and lessen the influence they ought to have on their conduct."

At about an hour's distance to the south of Bethlehem, are the pools of Solomon. They are three in number, of an oblong figure, and are supported by abutments. The antiquity of their appearance entitles them, Dr. Richardson thinks, to be considered as the work of the Jewish monarch: "like every thing Jewish," he says, "they are more remarkable for strength than for beauty." They are situated at the south end of a small valley, and are so disposed on the sloping ground, that the waters of the uppermost may descend into the second, and those of the second into the third. That on the west is nearest the source of the spring, and is about 480 feet long; the second is about 600 feet in length, and the third about 660; the breadth of all three being nearly the same, about 270 feet.* They are lined with a thick coat of plaster, and are capable of containing a great quantity of water, which they discharge into a small aqueduct that conveys it to Jerusalem. This aqueduct is built

* Maundrell says, ninety paces broad; their length 160, 200, and 220 paces.

on a foundation of stone: the water runs through round earthen pipes, about ten inches in diameter, which are cased with two stones, hewn out so as to fit them, and they are covered over with rough stones, well cemented together. The whole is so much sunk into the ground on the side of the hill round which it is carved, that in many places nothing is to be seen of it. In time of war, however, this aqueduct could be of no service to Jerusalem, as the communication could be easily cut off. The fountain which supplies these pools, is at about the distance of 140 paces from them. "This," says Maundrell, "the friars will have to be that sealed fountain to which the holy spouse is compared, Cant. iv. 12." And he represents it to have been by no means difficult to seal up these springs, as they rise under ground, and have no other avenue than a little hole, "like to the mouth of a narrow well."—"Through this hole you descend directly down, but not without some difficulty, for about four yards; and then arrive in a vaulted room fifteen paces long and eight broad. Joining to this, is another room of the same fashion, but somewhat less. Both these rooms are covered with handsome stone arches, very ancient, and perhaps the work of Solomon himself. You find here four places at which the water rises. From these separate sources it is conveyed by little rivulets into a kind of basin, and from thence is carried by a large subterraneous passage down into the pools. In the way, before it arrives at the pools, there is an aqueduct of brick pipes, which receives part of the stream, and carries it by many turnings and windings to Jerusalem. Below the pools, here runs down a narrow rocky valley enclosed on both sides with high mountains. This the friars will

have to be “ the enclosed garden ” alluded to in the same place of the Canticles. As to the pools, it is probable enough they may be the same with Solomon’s; there not being the like store of excellent spring-water to be met with any where else throughout Palestine. But, for the gardens, one may safely affirm, that if Solomon made them in the rocky ground which is now assigned for them, he demonstrated greater power and wealth in finishing his design, than wisdom in choosing the place for it.” *

This is supposed to have been the Etam, Etham, or Epham of the Scriptures. Josephus says, that there were very pleasant gardens, abounding with water, at Etham, about fifty furlongs, or a little more than six miles from Jerusalem, to which Solomon used to resort; † and the Talmudists mention that the waters from the fountain of Epham were brought to Jerusalem by Solomon. ‡ Etam is mentioned in connexion with Bethlehem and Tekoa, as one of the cities built by Rehoboam: || it was therefore, doubtless, in this neighbourhood. If any stress could be laid on the monkish traditions, the ruined village on the side of the hill below the aqueduct, still bears the name of the village of Solomon. Altogether, it is highly reasonable to conclude, that this was the site of one of king Solomon’s houses of pleasure, where he made him “ gardens, and orchards, and pools of water.” §

Tekoa is stated by Pococke to be about six miles to the south of Bethlehem. There are considerable ruins, he says, on the top of the hill, which is about half a mile long and a furlong broad. At the north-east corner are ruins of remains of a large castle,

* Maundrell.

† Josephus, *Antiq. lib. viii. cap. 7.*

‡ Reland, cited by Pococke.

|| 2 Chron. xi. 6.

§ Eccl. ii. 5, 6.

“ which some call a church ; but that,” he says, “ seems to have been about the middle of the hill. In it there is a deep octagon font of red and white marble : I saw also in several parts, pieces of broken pillars of the same kind of marble.” These remains are possibly as ancient as the time of the Crusades, as tradition has perpetuated the name of the Frankish conquerors in this neighbourhood. The hill affords a view of the Dead Sea to the south-east, of Bethlehem to the north-west, and of the Mount of Bethulia to the west-north-west. Towards the north-west corner of the hill, a little below the top, is a grotto or cave, in which “ there is a fountain that never fails.” On another elevation, about a mile to the south, are the ruins of a large church, “ dedicated to St. Pantaleone ;” and to the east of Tekoa, on the side of another steep hill, Pococke lodged in a ruined castle, to which he gives the name of Creightoun. “ A little beyond this place, the valley runs east and west ; and on the right hand is a very large grotto, which the Franks call a labyrinth, and the Arabs *El Maama*, or the hiding-place. The high rocks on the side of the valley are almost perpendicular, and the way to the grotto is by a terrace formed in the rock, which, either by art or nature, is very narrow. The rock is supported by great natural pillars ; the top rises in several parts like domes. The grotto is perfectly dry ; and there are no petrifications or stalactites in it. We went along a very narrow passage for a considerable way, but did not find the end. There is a tradition, that the people of the country, to the number of 30,000, retired into this grotto to avoid a bad air ; which probably might have been the hot winds that are sometimes very fatal in these countries. This place is so strong, that one would imagine it

to be one of the strong holds at Engaddi, to which David with his men fled from Saul ; and possibly it may be that very cave in which he cut off Saul's skirt ; for David and his men might with great ease have lain hid here, and not have been seen by him. Beyond this cave there is a spring of water that drops from the rocks."

The Mountain of the Franks, called also the Mount of Bethulia, from a village of that name near it, (though no such place is mentioned by ancient authors as in this part of Palestine,) is " a single hill, very high : the top appears like a large mount formed by art. The hill is laid out in terraces, the first rising about ten yards above the foot of the hill : above this the hill is very steep, and on one side there is a gentle ascent made by art. As the hill was not so steep to the south, they cut a deep fosse on that side, to add a greater strength to it : the foot of the hill was encompassed with a wall. There was a double circular fortification at top ; the inner wall was defended by one round tower, and three semi-circular ones at equal distances, the first being towards the east. At the foot of the hill, to the north, there are great ruins of a church and other buildings. On a hanging-ground to the west of them, there is a cistern, and the basin of a square pond, which appears to have had an island in the middle of it, and probably there was some building on it. These improvements were also encompassed with a double wall ; and they say, that there are remains of two aqueducts to it, one from the sealed fountain of Solomon, and another from the hills south of that fountain." Dr. Pococke, from whom this account is taken, conjectures, from the relative position of this city, as near Tekoah, that it is the ancient Bethhaccerem, mentioned by the

prophet Jeremiah as the proper place for a beacon. (Jer. vi. 1.) The works of the church, however, are no doubt referrible to the time of the Frankish kingdom of Jerusalem. The tradition which gives name to the mountain, is, that the knights of Jerusalem held this place forty years after the fall of the sacred city. Captain Mangles says: "The place is too small ever to have contained even half the number of men which would have been requisite to make any stand in such a country; and the ruins, though they may be those of a place once defended by Franks, appear to have had an earlier origin, as the architecture seems to be Roman.—We found it hollow on the top, with walls round it, and four towers, all much in ruins." There can be little doubt that this is, in fact, one of the works of Herod; and its distance seems to agree with that of Herodium. That citadel was distant from Jerusalem about sixty furlongs. It was built on "a sort of a moderate hill, raised to a further height by the hand of man, till it was of the shape of a woman's breast. It is encompassed with circular towers, and hath a straight ascent up to it." Water was brought thither from a great distance, and at a vast expense, the place being destitute of water. All which exactly answers to the description.*

All these places may be considered as in the immediate vicinity of Jerusalem. Another excursion usually taken by the traveller, is to

ST JOHN'S IN THE DESERT,

WHICH is computed to be about six miles to the north-north-west of Bethlehem. The road from Bethlehem crosses the Valley of Rephaim. In about half

* Joseph. Antiq. lib. xiv. cap. 13, § 9; lib. xv. cap. 9, § 4.

an hour, the traveller comes to a village called Boote-shallah, a village of Greeks ; which for some time they succeeded in keeping to themselves, by stoutly maintaining that no Turk could live in it above two years. Maundrell states, that no Turk was willing to stake his life in experimenting the truth of it. But, a few years before Dr. Pococke visited the place, three or four of the inhabitants had become converts to the Mahommedan religion, and yet had the courage to continue in the village : thus destroying the convenient spell. Nothing of interest occurs in this route, unless it can be thought worth while to mention another " Virgin's Fountain," and a village and fountain of St. Philip, where, of course, the monks tell us he baptized the Ethiopian eunuch. Dr. Richardson took a different route to St. John's, as he went directly from Jerusalem ; and we shall therefore avail ourselves of his account, as furnishing a further illustration of the immediate vicinity of the sacred city.

" I went out by the gate of Bethlehem, and turning to the right, crossed the line of the ravine, and proceeded in a westerly direction. In about ten minutes we came to a cistern, with very little water, said to be the upper fountain of Gihon. It is dug in the rock, in the same manner as the pools of Solomon beyond Bethlehem, plastered within, and supported by buttresses, and is not much inferior to the smallest of them in dimensions. Here we are informed that Zadok the priest, and Nathan the prophet, anointed Solomon king over Israel. A small burial-ground lay down to the left ; a flock of sheep were feeding around ; their shepherd had taken his station on an elevated rock, encompassed with ruins, that rises on the right, to catch the beams of the morning sun, and with his almost tuneless reed was toiling at a native

air. It hardly required the vicinity of Jerusalem, the Mount of Olives, or a recollection of the wisest of men, to render this a most interesting scene. We proceeded over the hill, and in about twenty minutes arrived at the convent of the Holy Cross, which is pleasantly situated on the edge of a deep ravine ; and there is a hole under the great altar in the church, where the tree grew of which the true cross was made.* This convent, to the great annoyance of the Romish, is in possession of the Greek monks.

“ We next passed the tombs of the illustrious Maccabees, situated on the summit of a lofty hill on our right, and had a distant view of the interesting country of Samuel the seer ; and in about an hour after leaving the convent in Jerusalem, we arrived at the convent of St. John. This monastery is built over the spot where John the Baptist, the forerunner of our blessed Saviour, was born. How this place came to be ascertained as the birth-place of John I do not know.†

* “ This convent,” says Maundrell, “ is very neat in its structure, and in its situation delightful. But that which most deserves to be noted in it, is the reason of its name and foundation. It is because here is the earth, that nourished the root, that bore the tree, that yielded the timber, that made the cross. Under the high altar you are shewn a hole in the ground where the stump of the tree stood : and it meets with not a few visitants so much verier stocks than itself, as to fall down and worship it.”

† The present Convent of St. John stands at about three furlongs' distance from the ruined convent shewn as the house of Elizabeth. “ If,” shrewdly remarks Maundrell, “ you chance to ask, how it came to pass that Elizabeth lived in one house, when she was with child, and in another when she brought him forth ? the answer you are like to receive is, that the former was her country-house, the latter her city habitation ; and that it is no wonder for a wife of one of the priests of better rank to be provided with such variety.” The Convent of St. John had, at the time of his visit (1696), been rebuilt from the ground within the preceding four years. The church he speaks of as eminently beautiful, consisting

However, in the church belonging to the convent, we read on the left of a splendid altar, the following inscription: *Hic præcursor Domini natus est*—Here the forerunner of the Lord was born. On the right is the altar of Zacharias, and that of the Visitation. The church is well proportioned, with a number of handsome columns, some tolerably good mosaic in the floor, and a portrait of John the Baptist stuck up against the wall; but it has a poor and deserted appearance, as if its votaries were few, and but little concerned about preserving its ancient grandeur. The situation, however, is exceedingly pleasant; the monks are provided with excellent apartments, and the refectory furnished me with a comfortable breakfast of coffee and melted butter.

“The prospect from the top of the convent presented to the eye a small cultivated valley, with the sides of the rising ground terraced, and planted with the olive, the vine, and the fig-tree, and many indications that this species of agriculture had been at one time much more extensive than at present. The lofty Modin falls also within the range of vision; it is crowned with the ruined palace of the Maccabees, and the burial-place of the same illustrious family.*

“Having examined this memorable spot, we proceeded through the village, crossed a small stream that trickled along the valley, and wound our way over a barren track, which industry has cultivated in terraces, and which, though called the desert, is really

of three aisles, with a handsome cupola. Artificers were still employed on the convent; and yet, the friars gave out that not a stone had been laid but cost them a dollar.

* Pococke says that this is a blunder; that Modin, where the Maccabees were born and interred, was in the tribe of Dan. The village on the hill is, he says, called Zuba. The tradition he regards as unfounded.

better cultivated, and more numerous inhabited, than any part in the neighbourhood of Jerusalem. Having travelled about three-quarters of an hour in a north-west direction, we came to a casale, or country village, named Colonia, which lay down on our right. Small fields of grain occur in different places; the olive, the vine, and fig-trees abound; and here, at least, the desert may be said to bud and blossom like the rose. About a quarter of an hour farther, and in the same direction, but without any regular track to guide our steps, we arrived, in company with a native of Colonia, at the cave of St. John. It is situated on the edge of a deep rocky ravine, abounding in trees, among which are many of those called locust trees.* Close by the cave there is a small fountain of fresh water, supplied by a stream from the rock, and the ruins of a small monastery that had been built over the early residence of the messenger of Christ. A small cave, about ten feet square, and the scattered fragments of a small edifice, are all that remain to testify the splendour with which the middle ages decorated this interesting spot. The vicinity of a village, and the cultivation consequent upon it, have taken away much of the desert appearance which it once possessed; for now, a residence in this place would not be any greater banishment from the society of man, than in the neighbourhood of any town or village in Judea.

“ From the cave of St. John we descended the hill in an easterly direction; and, having crossed a culti-

* “ The monuments,” justly remarks Maundrell, “ of the ignorance of the middle times.” The tree alluded to, called by Pococke the caroub-tree, by others the carob, or St. John’s bread, is the *ceratonia siliqua*, an evergreen of the order *polygamia diœcia*. Nothing but the consummate ignorance of the monks could have led to the invention of this legend. Locusts are expressly mentioned as lawful food, Levit. xi. 21, and are still eaten by the Arabs.

vated valley, of a tolerable size for these parts, we arrived in about twenty minutes at the place in the Valley of Turpentine, which is recorded as the scene of conflict between David and Goliath. Nothing can be better described than the ground occupied by the two opposing armies is in the language of Scripture: 'And Saul and the men of Israel were gathered together, and pitched by the Valley of Elah (Turpentine), and set the battle in array against the Philistines; and the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side, and there was a valley between them.' This valley is the Valley of Elah; it is a small valley, and the place of their encampment is pointed out where it narrows into a broad, deep ravine; part of it was in crop, and part of it under the plough, which was drawn by a couple of oxen. A small stream, which had shrunk almost under its stony bed, passes through it from east to west, from which we are informed that David chose out five smooth stones, and hasted and ran to meet the haughty champion of Gath. A well of water under the bank, with a few olive-trees above, on the north side of the valley, are said to mark the spot of the shepherd's triumph over his boasting antagonist. Saul and his men probably occupied the side of the valley which is nearest to Jerusalem; on which the ground is higher and more rugged than on the other side, which was occupied by the Philistines, who, after their defeat, retreated to Ekron; and David brought the head of the Philistine to Jerusalem. From Elah, we returned along a pleasant and picturesque road to the convent of St. John, and thence retraced our steps to Jerusalem, which we entered a little before sun-set."

The uncertainty, however, in which the topography

of Palestine has been involved by the misappropriation of names of places, affords room to doubt every thing that rests on monkish authority. This Vale of Elah, which the Scripture narrative describes as lying between Shochoh and Azekah, Pococke makes to be much further west. To identify the scene, it will only be necessary to ascertain the site of those two ancient towns: Azekah, we know, was between Beth-horon and Bethlehem; * and if the former be the same as the modern Bethoor, the Terebinthine Vale, or Valley of Elah, might seem to be correctly placed between Bethoor and Bethlehem.

Besides the route generally taken by the pilgrims, by way of Jericho and the Jordan, there is a more direct way to the Dead Sea by way of

SANTA SABA,

WHICH was taken by Dr. Pococke, and which crosses the track from Jericho to Hebron.

“ We went,” says the learned traveller, “ to the south-east, † along the deep and narrow valley in which the brook Kedron runs: it has high rocky hills on each side, which are shaped into terraces, and doubtless produced formerly both corn and wine; some of them are cultivated even at this time. After travelling about two miles, we passed by a village on a hill to the right called Bethsaon, which is seen also from Bethlehem. This possibly might be the strong castle of Bethsura, mentioned in the history of the Maccabees; ‡ though it is extraordinary that a place of such im-

* See Josh. x. 10, 11.

† This must be inaccurate; and it is not a little remarkable, that this learned and otherwise correct traveller is extremely apt to give erroneous bearings, owing to some fault in the manner of his taking his observations.

‡ 2 Macc. xi. 5.

portance, which was only five furlongs from Jerusalem, should be mentioned in no other writings. About six miles from Jerusalem we ascended a hill to the south, from which we had a prospect of Sion, the Mount of Olives, and Bethlehem. We soon came to a ruin called Der Benalbède ; which, from the name, seems to have been an old convent. We went about an hour on the hills, and descending a little to the south, came to a lower ground, where we had the first view of St. Saba. Then turning east, in less than a mile we arrived at that convent, which is situated in a very extraordinary manner on the high rocks over the brook Kedron. There are a great number of grottoes about it, supposed to have been the retreats of hermits. The monastic and hermits' life was instituted here in the fourth century by St. Saba. They say that there have been 10,000 recluses here at one time ; and some writers affirm that, in St. Saba's time, there were 14,000. The monks of this convent never eat flesh ; and they have such privileges, that no Mahomedan can enter the convent, under the penalty of paying 500 dollars to the mosque of the Temple of Solomon. There are some ruins of a building in the way down to the brook Kedron, which probably are remains of the novitiate for breeding up young men to the monastic life, which is mentioned as belonging to the convent. John Damascenus, Euphemius, and Cyril the Monk of Jerusalem, lived in this retirement : which is computed to be equally distant from Jerusalem, Bethlehem, and the Dead Sea ; that is, about three hours from each of them."

There are two other places in the environs of Jerusalem which remain to be noticed : Emmaus, which is within two hours' ride of the city, to the N.W. of Modin, and Hebron, which is five hours to the S.W.

of Bethlehem. The latter was formerly one of the places regularly resorted to by the pilgrims; but so far back as when Dr. Pococke was in Palestine, it was no longer deemed safe to venture in its neighbourhood; it will, however, occur in the route to the Dead Sea. Emmaus, according to Pococke, is now called by the Arabs Coubeby, or Djebeby. It lies about three miles to the W. of Rama, or Ramathaim-Zophim, the town and burial-place of Samuel; which still is called Samuele by the Arabs, and contains a mosque erected over the supposed sepulchre of the prophet. To the right of the modern village of Emmaus, on a rising ground, Dr. Pococke observed great ruins of the old town, among which is a church, erected, as the reader will anticipate, on the identical site of the house of Cleophas. But there are here no objects of interest. To the north of Samuele is a very fine valley, probably the Valley of Ajalon, from which rise two hills; that to the west has two summits, on the most northern of which is a village called Geb, perhaps Gibeon.

An annual procession of pilgrims takes place after the celebration of the Greek Easter, to the river Jordan; and many proceed as far as the Dead Sea, performing their ablutions in both. But we shall now lay aside the cockle-shell and pilgrim's weeds, and take a final leave of the environs of the Holy City; as in the tracts of country which it remains to explore, to the west and south of Jerusalem, Quaresmius and Doubdan, Sandys and Chateaubriand, and even our faithful Maundrell and Pococke, can afford us no aid. Our knowledge of a large portion of the ancient kingdom of Judea is almost entirely derived from the enterprising labours of modern English travellers.

Let us cast back one look on the most interesting spot in the world,—where once stood the metropolis

of Judea. *Fuit Hierosolyma.* To conceive of its ancient aspect, we must endeavour to shut our eyes to the domes, and minarets, and castellated towers which now revolt every pleasing and sacred association — we must forget the Turks, the Arabs, and the monks, and blot out from the picture the holy sepulchre, with all the horrible mummery connected with it. We must imagine ourselves looking down from Mount Olivet on a well-peopled and strongly-fortified city, occupying the oblong area of two sloping hills, about four miles in circumference, and sheltered on almost every side by more commanding elevations, cultivated in terraces, and clothed to their very summits with the olive, the fig-tree, and the palm. We must bear in recollection, that artillery was not invented when Jerusalem was approached by the Roman armies; and that its natural position, as surrounded on three sides with deep ravines, and on the fourth side with a triple wall, rendered it all but impregnable. In point of strength, therefore, the site was admirably chosen; while its numerous springs and water-courses, a circumstance of the first importance in that country, rendered it “beautiful for situation,”—imparting fertility to the rich alluvial soil of the surrounding valleys, where the Jews had their gardens, according to the custom of the East; the gardens and burying-places which environ the towns, as at Gaza and Jaffa, being their greatest ornament. It was in a garden thus situated, that Joseph of Arimathea had hewn out a sepulchre in the rock which rose from the other side of the valley — probably in some part of the Valley of Jehoshaphat, through which flowed the river Kedron. with its little tributaries, the Siloa and the Gihon, “making glad the city of God.”* The city

* Psalm xlv. 4. Isa. viii. 6. John xviii. 1.

itself, if it could not boast of a Parthenon, was probably equal, in architectural decoration, to any one then standing in the world.* It could not, indeed, compare with Babylon or Nineveh, or the hundred-gated metropolis of Egypt, either in extent or magnificence; but its two temples — the one built by Solomon, and the other repaired and completed by Herod — were successively the admiration of the world. Of the latter, Josephus has left us a description, which, making every allowance for his national partiality, must be held to prove that it was every way worthy of the founder of Cesarea and Sebaste, and the other cities which attest the greatness of the Jewish monarch. The stupendous foundations on which the terrace rested, at the height of 600 perpendicular feet from the valley, which was formed to extend the area of the temple, still remain to indicate the gigantic nature of the work. From the temple the city had the appearance of an amphitheatre, the slope of the hill being just sufficient to present it to the greatest advantage. At certain distances, towers of not less strength than architectural beauty, broke the line of the walls; while on the left, the acropolis of Zion overlooked the whole city. Modern Jerusalem, though now disfigured by intervals of waste ground and ruined heaps, still suggests the idea of “a compact city;” † but when every part was built upon, it must have peculiarly deserved this appellation. Its ancient populousness we read of with surprise; its gates received an influx of strangers from all parts; and the wealth thus poured into it, rendered it probably one of the richest cities in the world. If to these topographical and political advantages, we add the local

* Psalm xlvi. 12, 13.

† Psalm cxxii. 3.

sanctity which dignified the scene of so many proud historical recollections, and connect with the bulwarks, and palaces, and gardens of the metropolis of Judea, its consecrated character as the peculiar abode of Deity—the chosen mountain of Jehovah—the “city of God;” we shall obtain some idea of the aspect which it once presented, when the light of Heaven, which no where comes with a purer ray, shone on a free and favoured people, and the voice of joy and thanksgiving was heard ascending from the dwellings of her citizens.

ROUTE FROM JERUSALEM TO HEBRON AND THE DEAD SEA.

OF that part of the ancient kingdom of Judah which lay between the country of the Philistines and the western coast of the Dead Sea, little or nothing was known, till the enterprising spirit of Burckhardt, Seetzen, and our distinguished countryman Mr. Banks, led them to forsake the beaten track of pilgrimage, and penetrate into regions concealed during more than five centuries from European observation. Yet, within this district are comprised sites of peculiar interest; among others Hebron, one of the most ancient cities in the world,* the burial-place of the patriarch Abraham,† for several years the capital of king David,‡ and the birth-place of John the Baptist.§ To this interesting spot, situated in the heart of the hill-country of Judea, there is a route from Gaza, referred to by Sandys, but unexplored by any modern traveller. The whole of the intermediate country, including some places of ancient note, remains to be examined.

* Num. xiii. 22.

† Gen. xxiii. 2; xlix. 31.

‡ 2 Sam. ii. 11.

§ Luke i. 39, compare with Josh. xxi. 11.

Here we must look for Gath, one of the five Philistine satrapies, and the furthest inland, which lay on the road from Gaza to Eleutheropolis; and here we must look for that episcopal city, from which Eusebius and Jerome estimate the distances and positions of other cities.* Through the same tract of country, in a longitudinal direction, a Roman road ran from Jerusalem to Aila or Ælana, from which the Gulf of Akaba received its classical name; and at this point, geographers place the ancient Eziongeber, to which the dominion of Solomon extended, as its extreme south-eastern boundary. On this line were situated several Roman stations; the names are specified of Elusa, Eboda, Lysa, Gypsaria, and Rasa. The southernmost city of the Holy Land, however, was Beersheba, about twenty miles below Hebron, and more to the west: it was given to the tribe of Simeon, whose territory lay between that of Judah and the coast. A line drawn from the southern border of the Dead Sea to "the river of Egypt," † (supposed to be the stream which falls into the Mediterranean between Dair and Gaza,) gives the ancient border of Judah and Edom. But, subsequently, the boundaries became

* Its distance, of twenty miles from Jerusalem, is given by Josephus. Antoninus, in his Itinerary, describes it as twenty-four miles from Askelon, and eighteen from Lydda, while Eusebius places it five miles from Gath, six from Lachish, twenty-five from Gerar, twenty from Jattir, and eight from Keilah. Jerome states it to have been the metropolis of the Horites—*ubi antea habitaverunt Horæi, qui interpretantur liberi, unde et ipsa urbs postea sortita vocabulum est.*

† Joshua xv. 1—4. Some have supposed, that by this expression the Nile was intended, but this notion is at variance with the precise boundaries laid down by the sacred historian. It was probably so named as the boundary of Egypt. Dair is perhaps the ancient Adar.

involved, by invasion and conquest, in considerable uncertainty, and the Roman province of Idumea trenched on the territory of Judea. Hebron itself is spoken of by Josephus as belonging to Edom. Disregarding, therefore, the indefinite division of these once hostile territories, we shall do best to consider the whole of Idumea as an integral part of the Holy Land: it was, in fact, included within the dominions of Solomon: it formed a province of Herod's kingdom, whose father was an Edomite; and its Christian bishops are described in ecclesiastical history as having their dioceses in the third Palestine.

Hebron used to be frequented by Christian pilgrims, till, as some travellers tell us, an Englishman unfortunately rode over a child, or some other reason, real or pretended, led the monks of Jerusalem to dissuade all Europeans from venturing to the south of Bethlehem.* Sandys describes it (apparently from

* The fact appears to be, that the Bethlehemites and the Hebronites are at constant variance. Ali Bey met, on the road to Bethlehem, a band of Christian shepherds, who were going to Jerusalem to lay a complaint against the Mussulman shepherds of El Hhalil, or Hebron, who had carried off a part of their cattle. "They had with them two camels, which they had taken from the Mussulmans as reprisals. The principal shepherd related the affair to one of the most respectable schereefs of Jerusalem, who accompanied me; and he explained himself in such energetic terms, that my imagination pictured to itself the quarrels of Abraham's shepherds with those of Lot, the war of the Five Kings, &c. They still preserve the same character, manners, and customs; as also the same costume, which consists of a shirt of reddish white wool, bound round the waist by a girdle or leathern belt, a black cloth thrown over the shoulders, and a piece of white cloth round the head." (Travels, vol. ii. p. 231.) Hasselquist states, that the Bethlehemites "are almost in constant quarrels with the Hierosolymytes, or with the inhabitants of Hebron, or some other of the neighbouring villages,

report only) as in his time "utterly ruined." "Hard by," he adds, "there is a little village, seated in the field of Machpelah, where standeth a goodly temple, erected over the cave of their burial (that of the patriarchs) by Helena, the mother of Constantine; converted now into a mosque." This does not accurately correspond to the position of Hebron, which is situated on the slope of a hill; but the church of Helena remains. Ali Bey, who visited Hebron in 1807, passed as a Mussulman, and was consequently admitted into the mosque, which is jealously guarded by the Turks. He gives the following description of the interior. "The sepulchres of Abraham and of his family are in a temple that was formerly a Greek church. The ascent to it is by a large and fine staircase, that leads to a long gallery, the entrance to which is by a small court. Towards the left is a portico, resting upon square pillars.* The vestibule of the temple contains two rooms; the one to the right contains the sepulchre of Abraham, and the other, to the left, that of Sarah. In the body of the church, *which is Gothic*, between two large pillars

and their differences are seldom adjusted without the effusion of blood. Five or six year ago (1751), the inhabitants of Bethlehem and Hebron carried on such a war as destroyed the greatest part of the best inhabitants of both villages; and the neighbourhood of Bethlehem was entirely laid waste."

* The lower part of the outer wall, Captain Mangles states, is evidently antique, being built of great stones, some of them upwards of twenty-five feet in length. "It has sixteen pilasters on each side, and eight on either end, without capitals, excepting a sort of ornamental summit, which extends along the whole building, and is a species of cornice: above this is a continuation of modern masonry." The approach to the entrance is by a long flight of steps, which connect the edifice with other ruined buildings.

on the right, is seen a small house, in which is the sepulchre of Isaac ; and in a similar one, upon the left, is that of his wife. The church, which has been converted into a mosque, has a *meherel*, the tribune for the preacher on Fridays, and another tribune for the *mueddens*, or singers. On the other side of the court is another vestibule, which has also a room on each side. In that upon the left is the sepulchre of Jacob, and in that upon the right, that of his wife. At the extremity of the portico of the temple, upon the right, is a door which leads to a sort of long gallery, that still serves as a mosque. From thence I passed into another room, in which is the sepulchre of Joseph, who died in Egypt, and whose ashes were brought hither by the people of Israel. All the sepulchres of the patriarchs are covered with rich carpets of green silk, magnificently embroidered with gold : those of their wives are red, embroidered in like manner. The sultans of Constantinople furnish these carpets which are renewed from time to time. I counted nine, one over the other, upon the sepulchre of Abraham. The rooms also which contain the tombs are covered with rich carpets. The entrance to them is guarded by iron gates, and wooden doors plated with silver, with bolts and padlocks of the same metal. There are reckoned to be more than a hundred persons employed in the service of the temple ; it is consequently easy to imagine how many alms must be paid." *

Is this the cave of the field of Machpelah, which was before Mamre ? As truly so, no doubt, as the church of the Holy Sepulchre is the tomb of Joseph of Arimathea. The Moslems, in this instance also,

* Travels, vol. ii. pp. 232, 233.

seem only to have adopted the sacred places which they found already designated by the Christians. Joseph, we know, was not buried at Hebron, but at Sichein; and the ignorance which has assigned him a sepulchre here, affects the credibility of the whole legend. But the local features of the place, so far as we can gather from the above description, are at entire variance with the history. Here would seem to be no cave, no grotto, but a Gothic edifice, approached by a long flight of steps, consequently on an elevation, Hebron itself being on the slope of a hill. It is not said that any part of the gallery or of the rooms is excavated: the exterior is clearly a building; not, as in other cases, a building over a crypt, but enclosing the supposed tombs on its elevated level. The whole appears to be only a repetition of the pious mummery which we have met with at Jerusalem and at Bethlehem. The empress Helena never condescended to consult even probabilities.

But it may be thought that, although the stable of Bethlehem, the spot where the cross was erected, and the place where Peter's cock crew, could not be identified, the situation of the sepulchre of Abraham must have been preserved by tradition; and the Christians could not have imposed a contradictory legend on the Jews. Even supposing, however, that it was known to the natives in the fourth century, we have no reason to believe that they were consulted by the priests of Helena; except, indeed, in one notorious instance, when a Jew was put to the torture in order to induce him to find the Cross; and they would have been disposed to conceal, rather than to disclose, the site of the patriarch's sepulchre. We do not know whether the modern Jews acknowledge the mosque at Hebron to be the site of Abraham's tomb; but, if

they do, their consummate ignorance nullifies their authority. It so happens, indeed, that they give the name of "the House of Abraham" to the ruins of "a small old convent" which stands in the plain between Sipheer and Hebron; and it would be difficult to shew why the testimony of tradition should be relied upon in the one case, and rejected in the other. Yet, we have good reason for believing that Abraham never lived in a house of any kind. It is just possible, however, that there may be some reason for their bestowing this name on the building in question; and, were it nearer Hebron, it might seem to promise the discovery of the sepulchral cave.

Mr. Bankes, who, with Captains Irby and Mangles and Mr. Legh, passed through Hebron on their way to Kerek in May 1818, were the first Englishmen who had been there for many centuries. Their route from Jerusalem was through Bethlehem and Tekoa, and thence through a cultivated plain to a village called Sipheer, by the side of a valley. Here they noticed nine sepulchral caves, apparently of Roman workmanship. On leaving this village they crossed a rugged road into another plain, where are the ruins of the small convent already mentioned, to which the Jews give the name of the House of Abraham. The road then ascends the hills, passing between vineyards, each having its watch-tower for the remainder of the way. The whole distance from Tekoa to Hebron is described as a much prettier country than that near Jerusalem, the sides of the hills being richly studded with the prickly oak, the arbutus, and the Scotch fir, with other dwarf trees and flowering-shrubs.

Hebron, now called El Hhalil, is not a town of large dimensions, but the population is considerable. According to Ali Bey, it contains about 400 families

of Arabs; but he does not notice either the Jews, who are numerous, or the Turks. He describes it as situated on the slope of a mountain, and having a strong castle. Provisions, he says, are abundant, and there is a considerable number of shops. The streets are winding, and the houses unusually high. The country is well cultivated, to a considerable extent. Captain Mangles states that they passed in their route many camps of cultivating Arabs. The sheikh of Hebron, who has the title of *Hakim*, is himself a native Arab. The town is stated, by the last-mentioned writer, to contain a hundred Jewish houses; and their quarters are said to be remarkably clean, the walls being neatly whitewashed. They have here a synagogue, and their priest appears to be in the confidence of the *motsellim*, or Turkish governor. The latter personage, on observing the Tartar attendant of Mr. Legh, said, with a good-humoured air, that "a few years ago, if a Tartar had come to Hebron, he would have had his head cut off, but that it was not so now." There is here a manufactory of glass lamps, which are exported to Egypt. A regular party of merchants and pilgrims set out every year, without any escort, so as to fall in with the great Damascus hadj near to or at Mecca, which is stated to be at thirty days' distance. Hebron is computed to be twenty-seven miles S.W. of Jerusalem.

At about three days' distance from Hebron, to the south, the travellers were informed of extensive ruins at Abdi in the Desert. On leaving Hebron for Kerek, their road, turning towards the Dead Sea, leads, in a S.E. direction, through a tolerably well cultivated, but uninteresting country, presenting numerous ruined sites, some with excavated tombs in their immediate vicinity; till, at about three hours' distance, or some-

what less, the cultivated land is succeeded by a desert country, abandoned to the wandering Arabs. Near where this change of aspect begins to present itself, is a place called by the natives El Baid, where there is a fountain in the rock, and a second pool of greenish water: an ancient site to the N.W. of this spot, exhibits a wall of large construction and some good masonry.

The travellers, at some distance from this halting-place, fell in with a camp of Jellaheen Arabs, who stated that in years of scarcity they retired to Egypt; a custom which would seem to have been handed down from the days of the patriarchs, or dictated by the same necessity which compelled the sons of Jacob to adopt a similar expedient. Among them was an Arab tailor, employed in making coats of sheep-skins, which he dyed red with ochre, or some such substance.*

At about eight hours' distance from El Baid, in a deep barren valley, very rugged and full of great stones, there are the ruins of an old Turkish fort, standing on a single rock to the left of the track; and on the right there is a pool of green water, about fifteen feet wide, tolerable for horses. Further on, the cliff is excavated, at a considerable height, into loop-holes, and the pass appears to have been a sort of barrier, where duties were probably levied on the traveller. The place is called El Zoar. From hence, a gravelly ravine, studded with bushes of acacia and other shrubs, conducts to the great sandy plain at the southern end of the Dead Sea. On entering this plain, the traveller has on his right a continued hill, composed partly of salt, and partly of hardened sand,

* Exod. xxv. 5.

running S.E. and N.W.; till, after proceeding a few miles, the plain opens to the south, bounded, at the distance of about eight miles, by a sandy cliff, from sixty to eighty feet high, which traverses the valley of El Ghor, like a wall, forming a barrier to the waters of the lake when at their greatest height. The existence of that long valley, which, under the names of El Ghor and El Araba, extends from the Dead Sea to the Ælanitic gulf, was first ascertained by the indefatigable Burckhardt. This prolongation of the valley of the Jordan is considered by his learned editor as clearly indicating that that river once discharged itself into the eastern branch of the Red Sea; thus "confirming the truth of that great volcanic convulsion described in Gen. xix., which interrupted the course of the river, which converted into a lake the fertile plain occupied by the cities of Adma, Zeboin, Sodom and Gomorrah, and which changed all the valley to the southward of that district into a sandy desert."* The sandy cliff, described by Captains Irby and Mangles, was probably either thrown up at the time of that convulsion, or has been subsequently formed by accumulation, like the sand-hills of Egypt.

Many of our older travellers have described the north-western shores of the Dead Sea, to which the pilgrims are accustomed to repair from Jerusalem; but we are now, for the first time, put in possession, by the publication above referred to, of correct information respecting its southern boundary, and the singular phenomena which its shores present.

* Burckhardt's Travels in Syria, pref. vi.

THE DEAD SEA.

THIS celebrated lake, which the prevailing passion for the marvellous long invested with imaginary horrors, and of which the natives themselves still speak with a degree of terror, has received different names expressive of its character and origin. In Scripture, it is called the sea of the Plain, the Salt Sea, and the East Sea.* By Josephus, and the Greek and Roman writers, it is spoken of under the appellation of Lake Asphaltites, that is, the Bituminous Lake. St. Jerome styles it the Dead Sea, because, according to the tradition, nothing could live in it. The Arabs call it *El Amout* (the dead), and *Bahr Louth*, or the Sea of Lot; and the Turks, according to Chateaubriand, *Ula Deguisi*. It is a lake lying between two ranges of mountains, which enclose it on the east and the west; on the north it receives the Jordan from the plain of Jericho; while, on the south, it is equally open, its margin being the plain already described; and yet it has no outlet for its waters. Reland, Pococke, and other travellers, have supposed that it must throw off its superfluous waters by some subterraneous channel; but, although it has been calculated that the Jordan daily discharges into it 6,090,000 tons of water, besides what it receives from the Arnon and several smaller streams, it is now known, that the loss by evaporation is adequate to explain the absorption of the waters.† Its occasional rise and

* Deut. iii. 17; iv. 49. Num. xxxiv. 3. Josh. xv. 5. Ezek. xlvii. 18. Joel ii. 20.

† "For, provided the Dead Sea should be, according to the general computation, seventy-two miles long and eighteen broad,

fall at certain seasons, is doubtless owing to the greater or less volume which the Jordan and the other streams bring down from the mountains. Pococke noticed the evident effect of recent inundations of the sea, on trees which had been killed by the salt-water. At such seasons it spreads itself into what Captain Mangles describes as the backwater. The high-water mark, at the period of his visit, (the beginning of June,) was a mile distant from the water's edge. The backwater, however, is never quite dry. This periodical rise and fall may possibly explain, in some degree, the different accounts which have been given of the extent of the lake. Pliny makes it 100 miles long, twenty-five miles broad in the widest part, and six where it is narrowest. Josephus states, that it is seventy-two miles and a half long, by eighteen miles and three quarters broad; with which the account given by Diodorus Siculus very nearly agrees. Reckoning the *stadium* as equal to our furlong, his statement would make it above seventy-two miles in length and nearly nineteen in breadth.* Whereas, the observations taken by Mr. Banks and his companions, from several elevated heights, enabled them, they say, to ascertain that the utmost extent of the lake, including the backwater, does not exceed thirty miles. Yet the ancients were

then, by allowing, according to Dr. Halley's observation, 6914 tons of vapour for every square mile, there will be drawn up every day above 8,963,000 tons."—SHAW'S *Travels*, folio, p. 574.

* Adopting a different estimate of the *stadium* from Dr. E. D. Clarke, Dr. Pococke makes Diodorus say, that it is only sixty-two miles and a half long, and seven and a half broad; which he thought near the truth. But he judged only by its appearance to the eye.

well acquainted with the sea. Josephus, Julius Africanus, and Pausanias describe it from their own ocular evidence. Are we to conclude that the lake has contracted its dimensions, so as to be only half its ancient length? Supposing any change to have taken place in the depth of its basin, in the lapse of ages, during which the bituminous stores contained in the subterranean chambers of the abyss have been in a process of decomposition,—this is not impossible. For, as the whole of the plain extending from the backwater to the sandy wall which traverses the Ghor, is a flat, on a level with the sea, it is extremely probable that the waters anciently covered that whole extent; and a comparatively slight subsidence of the sea would convert the shallow into a marshy, and at length arid, plain. This supposition would not, indeed, according to Captain Irby's estimate of the distance of the cliff, add more than eight or ten miles of length to the lake; but it would at least lessen the discrepancy between the conflicting authorities. Even if the whole of the lake should prove to be a shallow, the diminution of its waters might be accounted for by changes in the course of the torrents, or in the volume of water which formerly supplied its constant waste by evaporation. It is probable, however, that, in the low estimation of its length, sufficient allowance has not been made for its winding or curved direction. Pococke says, it did not appear to him above a league broad; and Mr. Jolliffe thought the expanse could not exceed five or six miles in breadth; but both speak of its northern extremity, where it ends in a sort of bay. As it advances southwardly, it increases in breadth, assuming the form of a curve, or, according to Chateaubriand, the shape of a bow. Its course is visible from the northern shore only for

about ten or fifteen miles, in a S.S.E. direction, disappearing in a curve towards the East.

The Jordan, at its embouchure, is deep and rapid, rolling a volume of waters from two to three hundred feet in width, with a current so violent, that an expert swimmer, who attended Mr. Jolliffe, found it impracticable to cross it. Dr. Shaw describes it, indeed, as not more than thirty yards broad, and Maundrell, as only about twenty yards over; but they speak of its appearance at some distance from the mouth, where the pilgrims bathe. The former affirms that it runs about two miles an hour,—while the latter speaks of its violent and turbid current, “too rapid to be swam against.” It was the old opinion, that the waters of the river passed through the lake without mingling with it; and “I thought I saw,” says Pococke, “the stream of a different colour.” The fact is, that the water of the lake is clear and of the colour of the sea, while that of the Jordan is muddy, and of course discolours the lake with its yellow current.

The specific gravity of the waters of the Dead Sea is supposed to have been much exaggerated by the ancient writers, but their statements are now proved to be by no means very wide of the truth. Pliny says, that no living bodies would sink in it; and Strabo, that persons who went into it were borne up to their middle. Josephus states, that Vespasian tried the experiment, by ordering some persons who could not swim, to be thrown into the water with their hands tied behind them, and that they all floated, as if impelled upwards by a subterranean current. Maundrell says; “Being willing to make an experiment of its strength, I went into it, and found it bore up my body in swimming with an uncommon force. But as for that relation of some authors, that

men wading into it were buoyed up to the top as soon as they go as deep as the navel, I found it by experiment not true." Pococke, however, says: "I was much pleased with what I observed of this extraordinary water, and stayed in it near a quarter of an hour. I found I could lay on it in any posture, without motion, and without sinking. It bore me up in such a manner, that, when I struck in swimming, my legs were above the water, and I found it difficult to recover my feet. I did not care to venture where it was deep, though these effects would probably have been more remarkable further in. They have a notion that if any one attempted to swim over, it would burn up the body; and they say the same of boats, for there are none on the lake." Van Egmont and Heyman state, that, on swimming to some distance from the shore, they found themselves, to their great surprise, lifted up by the water. "When I had swam to some distance, I endeavoured to sink perpendicularly to the bottom, but could not; for the water kept me continually up, and would certainly have thrown me upon my face, had I not put forth all the strength I was master of, to keep myself in a perpendicular posture; so that I walked in the sea as if I had trod on firm ground, without having occasion to make any of the motions necessary in treading fresh water; and when I was swimming, I was obliged to keep my legs the greatest part of the time out of the water. My fellow-traveller was agreeably surprised to find that he could swim here, having never learned. But his case and mine proceeded from the gravity of the water, as this certainly does from the extraordinary quantity of salt in it." Mr. Jolliffe says, he found it very little more buoyant than other seas, but he did not go out of his depth. "The

descent of the beach," he says, "is so gently gradual, that I must have waded above a hundred yards to get completely out of my depth, and the impatience of the Arabians would not allow of time sufficient for this." Captain Mangles says: "The water is as bitter and as buoyant as the people have reported. Those of our party who could not swim, floated on its surface like corks. On dipping the head in, the eyes smarted dreadfully." The question of its specific gravity, indeed, has been set to rest by the chemical analysis of the waters made by Dr. Marcet, and published in the London Philosophical Transactions for 1807. In 1778, Messrs. Lavoisier, Macquer, and Le Sage had concluded, by experiment, that a hundred pounds of the water contain forty-five pounds six ounces of salt; that is, six pounds four ounces of common marine salt, and thirty-eight pounds two ounces of marine salt with an earthy base. But Dr. Marcet's more accurate analysis has determined the specific gravity to be 1,211, (that of fresh water being 1000,) a degree of density not to be met with in any other natural water; and it holds in solution the following salts, in the stated proportions to 100 grains of the water:

Muriate of lime	3,920 grains.
Muriate of magnesia	10,246
Muriate of soda	10,360
Sulphate of lime.....	0,054
	<hr/>
	24,580

So that the water of the lake contains about one-fourth of its weight of salts, supposed in a state of perfect desiccation; or if they be desiccated at the temperature of 180° on Fahrenheit's scale, they will amount to forty-one per cent. of the water. Its other general properties are, that, 1. As stated by all travel-

lers, it is perfectly transparent. 2. Its taste is extremely bitter, saline, and pungent. 3. Re-agents demonstrate in it the presence of the marine and sulphuric acids. 4. It contains no alumine. 5. It is not saturated with common salt. 6. It did not change the colours of the infusions commonly used to ascertain the prevalence of an acid or an alkali, such as litmus, violet, and turmeric.

The water of the Jordan, when analysed, exhibited results strikingly dissimilar. It is soft, has no saline taste, and 500 grains evaporated at 200°, left 0,8 grains of dry residue; that is, only $\frac{1}{300}$ part of the proportion of solid matter that is contained in the water of the lake. Carbonate of lime was detected in the water of the river, of which there is no trace in the salt water; and two other precipitates were produced, one of them magnesian. It is impossible to account for this remarkable difference, on any other principle than that which refers the origin of the lake to the convulsion recorded in the Scripture narrative.

With regard to the agents employed in this catastrophe, there might seem reason to suppose that volcanic phenomena had some share in producing it; but Chateaubriand's remark is deserving of attention. "I cannot," he says, "coincide in opinion with those who suppose the Dead Sea to be the crater of a volcano. I have seen Vesuvius, Solfatara, Monte Nuovo in the lake of Fusino, the peak of the Azores, the Mamalif opposite to Carthage, the extinguished volcanoes of Auvergne; and remarked in all of them the same characters; that is to say, mountains excavated in the form of a tunnel, lava, and ashes, which exhibited incontestible proofs of the agency of fire." After noticing the very different shape and position of the Dead Sea, he adds: "Bitumen, warm springs,

and phosphoric stones are found, it is true, in the mountains of Arabia; but then, the presence of hot springs, sulphur, and asphaltos is not sufficient to attest the anterior existence of a volcano.* The learned Frenchman inclines to adopt the idea of Professors Michaelis and Büsching, that Sodom and Gomorrah were built upon a mine of bitumen; that lightning kindled the combustible mass, and that the cities sank in the subterraneous conflagration. M. Malte Brun ingeniously suggests, that the cities might themselves have been built of bituminous stones, and thus have been set in flames by the fire of heaven. We learn, from the Mosaic account, that the Vale of Siddim, which is now occupied by the Dead Sea, was full of "slime pits," or pits of bitumen.† Pockocke says: "It is observed, that the bitumen floats on the water, and comes ashore after windy weather; the Arabs gather it up, and it serves as pitch for all uses, goes into the composition of medicines, ‡ and is thought to have been a very great ingredient in the bitumen used in embalming the bodies in Egypt: § it has been much used for cerecloths, and has an ill smell when burnt. It is probable that there are subterraneous fires, that throw up this bitumen at the bottom of the sea, where it may form itself into a mass, which may be broken by the motion of the water occasioned by high winds; and it is very re-

* Travels in Greece, &c. vol. i. pp. 413, 414.

† Gen. xiv. 3, 10.

‡ Dr. Clarke states, that the monks of St. Salvador (the Latin convent of Jerusalem) keep the water of the Dead Sea in jars, together with the bitumen of the same lake, among the articles of their pharmacy, both being alike esteemed for their medicinal properties. (Vol. iv. p. 308.)

§ This is expressly affirmed by Pliny.

markable, that the stone called the stone of Moses, found about two or three leagues from the sea, which burns like a coal, and turns only to a white stone, and not to ashes, has the same smell, when burnt, as this pitch ; so that it is probable, a stratum of the stone under the Dead Sea is one part of the matter that feeds the subterraneous fires, and that this bitumen boils up out of it."

To give force to this last conjecture, however, it would be requisite to ascertain, whether bitumen is capable of being detached from this stone, in a liquid state, by the action of fire. The stone in question is the black fetid limestone, used at Jerusalem in the manufacture of rosaries and amulets, and worn as a charm against the plague.* The effluvia which it emits on friction, is owing to a strong impregnation of sulphuretted hydrogen. If the buildings were constructed of materials of this description, with quarries of which the neighbouring mountains abound, they would be easily susceptible of ignition by lightning. The Scriptural account, however, is explicit, that "the Lord rained upon Sodom and upon Gomorrah brimstone and fire from heaven ;"† which we may safely interpret as implying a shower of inflamed sulphur, or nitre. At the same time it is evident, that the whole plain underwent a simultaneous convulsion, which seems referrible to the consequences of a bituminous explosion. In perfect accordance with this

* Hasselquist describes this mineral as "quartz stones in the form of slate — one of the rarest natural curiosities," he says, "I got in my travels. If it was burnt, it smelt like bitumen, which proves that it had its origin from it, like all the slate of this country."—*Voyages and Travels*, p. 131. See Dr. Clarke's *Geological Authorities*, vol. iv. p. 307.

† Gen. xix. 24.

view of the catastrophe, we find the very materials, as it were, of this awful visitation still at hand in the neighbouring hills; from which they might have been poured down by the agency of a thunder-storm, without excluding a supernatural cause from the explanation of the phenomena. Captains Irby and Mangles collected, on the southern coast, lumps of nitre and fine sulphur, from the size of a nutmeg up to that of a small hen's egg, which, it was evident from their situation, had been brought down by the rain: "their great deposite must be sought for," they say, "in the cliff."

Dr. Shaw supposes that the bitumen, as it rises, is accompanied with sulphur, "inasmuch as both of them are found promiscuously upon the wash of the shore." But his conjecture is not founded on observation. The statement he gives, is founded on hearsay evidence; we cannot, therefore, admit him as (in this case) an original authority. "I was informed," he says, "that the bitumen, for which this lake hath been always remarkable, is raised, at certain times, from the bottom, in large hemispheres; which, as soon as they touch the surface, and so are acted upon by the external air, burst at once with great smoke and noise, like the *pulvis fulminans* of the chemists, and disperse themselves round about in a thousand pieces. But this happens only near the shore; for, in greater depths, the eruptions are supposed to discover themselves only in such columns of smoke as are now and then observed to arise from the lake."* Chateaubriand speaks of the puffs of smoke "which announce or follow the emersion of asphaltos, and of fogs that are really unwholesome like all other fogs." These he considers

* Travels, folio, p. 374.

as the supposed pestilential vapours said to arise from the bosom of the lake. But it admits of question, in the deficiency of more specific information, whether what has been taken for columns of smoke, may not be the effect of evaporation.* From the very interesting account furnished by Captains Irby and Mangles, we obtain some further particulars of this astonishing scene, which may seem to justify the conjecture.

On entering upon the plain to the southward of the lake, exclusive of the saline appearance left by the retiring of the waters, they noticed lying on the ground, several large fragments of rock-salt, which led them to examine the hill on the right of the ravine by which they had descended. This has been described as composed partly of salt, partly of hardened sand: the salt in many instances was hanging from the cliffs, in clear perpendicular points resembling icicles. They observed also strata of salt of considerable thickness, having very little sand mixed with it, generally in perpendicular lines. During the rainy season, the torrents apparently bring down immense masses of this mineral. Strabo mentions, that to the southward of the Dead Sea there are towns and cities built entirely of salt; and "although," adds the writer, "such an account seems strange, yet, when we contemplated the scene before us, it did not seem improbable. The sea had thrown up at high-water mark a quantity of wood, with which the travellers attempted to make a fire, in order to bake some bread; but it was so impregnated with salt, that all their efforts were un-

* "As soon as we came to the pass, which commands an extensive prospect of the Dead Sea, we could observe the effect of the evaporation arising from it in broad transparent columns of vapour, not unlike water-spouts in appearance, but very much larger."—IRBY and MANGLES, p. 447.

availing. The track, after leaving the salt hill, led across the barren flats of the backwater — then left partially dry by the effects of evaporation. They passed six drains running into the sea: some were wet, and still draining the dreary level which they intersected; others were dry. These had a strong marshy smell, similar to what is perceivable on most of the muddy flats in salt-water harbours, but by no means more unpleasant. The water on the main body of the lake is perfectly free from any smell. Besides these salt-water drains, several little torrents descending from the eastern mountains find their way into the sea. At about half an hour from the first drain, and three hours from the western cliff of the Ghor, is the Nahr-el-Hussan, or Horse River; which, traversing the plain in a N.N.W. direction, falls into the backwater at its southern edge. Three hours further, keeping the line of the coast, the Nahr-el-Assel, or Honey River, falls into its eastern border. From thence, at four hours' distance, the Nahr-el-Derrah (or Darah) crossing the valley on the eastern side of the backwater, runs northward into a bay of the Dead Sea, formed by an elevated tongue of land, extending some miles into the lake: between which and its western shore is the strait or outlet into the backwater. At the narrowest part of this strait, where a low promontory projects from the opposite or western shore, is a ford, which the natives state to be at no season impassable: here the route crosses which is taken by the caravan from Terek. This description exactly answers to the concise account cited by Chateaubriand from the narrative of Daniel, Abbot of St. Saba, the only person then known to have made the tour of the lake. "The Dead Sea, at its extremity," he says, "is separated as it were into two parts; and

there is a way by which you may walk across it, being only mid-leg deep,—at least in summer. The land at that point rises and bounds another small lake, of a circular or rather oval figure, surrounded with plains and mountains of salt.”

In the plain bordering upon the lake are high rushes, which give way to a variety of bushes and wild plants ; among others, several species of acacia, the dwarf mimosa, the tamarisk, the wild cotton plant, the doom, and the oschar. Captain Mangles describes also a very curious tree, which abounds here ; its fruit resembling the currant in its growth, but with the colour of a plum ; having a strong aromatic taste resembling mustard, and, if taken in any quantity, producing the same irritability in the nose and eyes. The leaves have the same pungent flavour in a less degree. On the borders of the Derrah, they observed another peculiar shrub, its branches inclining downwards, of a dull green, with little or no foliage ; the fruit about the size of an almond in its green husk, and not very dissimilar in colour, but seamed or ribbed. When ripe, it becomes soft and juicy, like a green gage, but the skin retains its roughness. It contains a stone. The taste has a sort of sweetness, mixed with a strong bitter ; the smell is sickly and disagreeable. It is said by the natives to be poisonous, children being reported to have frequently been disordered, and even to have died, after eating it. Near the Nahr-el-Hussan there was plenty of corn growing in the open grounds between the bushes. Proceeding along the foot of the mountains which bound the east side of the plains, the track is rugged and barren in the extreme, presenting innumerable fragments of red and grey granite, grey, red, and black porphyry, serpentine, a beautiful black basalt, breccia,

and other kinds of stone from the neighbouring mountains, scattered in all directions. The Nahr-el-Derrah waters a beautiful shady ravine: its banks being clothed in profusion with the palm, acacia, aspine, and oleander, afford a refreshing contrast to the desert appearance of the neighbourhood. The rocks above, which are composed chiefly of a dark sand-stone and various kinds of marble, present hardly a vestige of vegetation. Near where the Derrah opens from its glen into the plain to the northward, there is very clearly to be perceived an ancient site. Stones that have been used in building, though for the most part unhewn, with bricks and fragments of pottery, are strewed over the uneven surface, for at least half a mile quite down to the plain. Captain Mangles noticed a column, and a pretty specimen of antique variegated glass. The hare and the partridge of the desert, or quail, abound in the thickets, and there were observed frequent tracks of the wild boar. Several villages of Ghorneys, a sort of Mahomedan Pariahs, are scattered about the plains. Near the sea, the vegetation consists chiefly of the tamarisk and the cane, so high and so thickly set as to render many parts wholly impassable. The rotten and marshy ground, during the winter season especially, renders the passage very difficult. The foliage has a salt dew hanging on it, which is greasy to the touch. A narrow, pebbly beach separates the jungle from the sea, which encroaches more or less on the shore, according to the season. The highest point which it reaches, is marked by an extensive deposite of timber of all sizes. It dries off into shallows and small pools, which deposite a salt as fine and well bleached, in some instances, as that in regular salt-pans. The travellers found several of the natives peeling off a solid layer of salt, seve-

ral inches thick, with which they loaded their asses. In some parts the ground is treacherous, being only glazed over with a thin crust, not unlike the sediment of mud which is in some parts left by the Nile ; and towards the strait, where the water, being more shallow, retires rapidly, a considerable level is left, encrusted with a salt that is but half dried and consolidated, appearing like ice in the commencement of a thaw, and giving way nearly ankle deep. At the northernmost point of the cape, some rotten branches were found standing up, so encrusted with salt that they had the appearance of fine white coral.

It was long a received tradition, that no living thing could pass over this lake without being suffocated by the vapours, and that no fish could endure the deadly waters. Captains Irby and Mangles found on the shores a great number of dead locusts, which might almost seem, they remark, to lend some countenance to the tale, were it not a spectacle sufficiently common upon other shores, as about El Arisch, and in Sicily. These, however, had not become putrid, nor had they any smell, as when cast up by any other sea, being completely penetrated and encrusted with salt ; and they had lost their colour. Of the fabulous nature of one part of the tradition, the travellers had ocular demonstration ; first, in a pair of Egyptian geese, and afterwards in a flight of pigeons, which passed over the sea.* And Maundrell saw several birds, he does

* Van Egmont and Heyman carried with them two sparrows, for the purpose of ascertaining the alleged fact, and having plucked out a few feathers from each wing, so that they could not fly long, set them at liberty. " After a short flight, they fell into, or rather upon the sea ; but so far were they from dying there, that they both got safe ashore ; though, had there been any such noxious effluvia, they were long enough on the surface of the water to have felt its deleterious effect."

not say of what species, flying about and over the sea, without any visible harm. The latter part also of the report, he adds, "I have some reason to suspect as false; having observed among the pebbles on the shore two or three shells of fish, resembling oyster-shells. These were cast up by the waves, at two hours' distance from the mouth of the Jordan; which I mention, lest it should be suspected that they might be brought into the sea that way."* Seetzen, too, speaks of some snail-shells he found on the coast, as proving that there are living creatures in the lake. And Captain Irby and his companions found, besides snail-shells, a small spiral species. But these were invariably without fish, and had not apparently been occupied for a long time. Pococke justly remarks, that it is not probable that the fresh-water fish of the Jordan could live in the salt-water; but he was told that a *monk* had seen fish caught in the lake—a most indubitable testimony! M. Chateaubriand, moreover, heard at midnight a noise upon the lake, which, he was told by the Bethlehemites, proceeded from legions of small fish which come and leap about on the shore—doubtless seeking to be delivered from the pestilential waters. This was, we apprehend, nothing more than a hoax upon the learned Frenchman. Hitherto, we are without any satisfactory evidence that the lake contains any living creatures. Captain Mangles mentions it as remarkable, how few living things, whether birds, insects, or reptiles, are to be seen on its shores. The want of vegetable matter and of fresh water is a very sufficient reason.

* Hasselquist says: "The Arabs say, there are no fish in this sea; however, I doubt the truth of this, as there are shell-fish" (on the shore).

M. Seetzen imagined that he had discovered an island of some extent in the Dead Sea ; but this our English travellers ascertained beyond all doubt to have no existence. One evening, however, about sunset, they were themselves deceived by a dark shadow on the waters, which assumed so exactly the appearance of an island, that, even after looking at it through a telescope, they concluded it to be one. " It is not the only time," they say, " that such a phenomenon has presented itself to us : in two instances, looking up the sea from its southern extremity, we saw it apparently closed by a low dark line, like a bar of sand, to the northward ; and on another occasion, two small islands seemed to present themselves between a long sharp promontory on the western shore." They profess themselves at a loss to account for these appearances, which they suppose to be what deceived M. Seetzen ; but they suggest it as just possible, that he might see " one of those temporary islands of bitumen which Pliny describes as being several acres in extent." Is it not possible that M. Seetzen's island, and the appearances observed by the English travellers, were shallows ?—This suggests an interesting inquiry.

Chateaubriand says : " Several travellers, and, among others, Troilo and D'Arvieux, assert, that they remarked fragments of walls and palaces in the Dead Sea. This statement seems to be confirmed by Maundrell and Father Nau. The ancients speak more positively on this subject. Josephus, employing a poetic expression, says, that he perceived on the banks of the lake, the shades of the overwhelmed cities. Strabo gives a circumference of sixty *stadia* to the ruins of Sodom, which are mentioned also by Tacitus. I know not whether they still exist ; but, as

the lake rises and falls at certain seasons, it is possible that it may alternately cover and expose the skeletons of the reprobate cities."* Mr. Jolliffe mentions the same story. "We have even," he says, "heard it asserted with confidence, that broken columns and other architectural ruins are visible at certain seasons, when the water is much retired below its usual level; but of this statement, our informers, when closely pressed, could not adduce any satisfactory confirmation." We are afraid that, notwithstanding the authority of Strabo, we must class this legend with the dreams of imagination; or perhaps its origin may be referred to some such optical delusion as led to the mistake respecting the supposed island. In the travels of Egmont and Heyman, however, there is a statement which may throw some light on the subject. They say: "We also saw here a kind of jetty or prominence, which appears to have been a heap of stones from time to time thrown up by the sea; but it is a current opinion here, that they are part of the ruins of one of

* Travels in Greece, &c. vol. i. p. 415. Maundrell's alleged confirmation is worth little. "Being desirous to see the remains (if there were any) of those cities anciently situate in this place, and made so dreadful an example of the Divine vengeance, I diligently surveyed the waters as far as my eye could reach; but neither could I discern any heaps of ruins, nor any smoke ascending above the surface of the water, as is usually described in the writings and maps of geographers. But yet I must not omit what was confidently asserted to me by the father guardian and the procurator of Jerusalem, both men in years, and seemingly not destitute either of sense or probity, viz. that they had once actually seen one of these ruins; that it was so near the shore, and the water so shallow at that time, that they, together with some Frenchmen, went to it, and found there several pillars and other fragments of buildings. The cause of our being deprived of this sight, was, I suppose, the height of the water." It is not difficult to perceive, from this dry remark, that our traveller's incredulity was not overcome by his grave authorities.

the towns which are buried under it." The bare possibility, that any wreck of the guilty cities should be brought to light, is sufficient to excite an intense curiosity to explore this mysterious flood, which, so far as appears from any records, no bark has ever ploughed,* no plummet ever sounded. Should permission ever be obtained from the Turks, to launch a vessel on the lake, its navigation, if practicable, would probably lead to some interesting results.

There yet remains to be noticed, in connexion with this subject, the far-famed apples

" which grew
Near that bituminous lake where Sodom stood."

Tacitus and Josephus both mention this fruit as beautiful to the eye, but crumbling, at the touch, to dust and bitter ashes.† Reland, Maundrell, and Shaw, all express themselves as sceptical concerning its existence. But none of them explored the borders of the lake sufficiently to entitle them to give a decided opinion on the subject, having only seen its northern shore. Poccoke is inclined to lay more stress on the ancient testimonies; and he supposes the apples to be pomegranates, " which having a tough, hard rind, and being left on the trees two or three years, the inside may be dried to dust, and the outside may remain fair." Hasselquist, however, the pupil of Linnæus, pronounces the *Poma Sodomitica* to be the fruit of the *Solanum melongena*, (egg-plant nightshade, or mad-apple,) which he states to be found in great abundance

* Strabo, Pliny, and Diodorus Siculus speak of rafts, composed of interwoven reeds, on which the Arabs used to go to collect asphaltos.

† See also Wisdom x. 7.

round Jericho, in the valleys near the Jordan, and in the neighbourhood of the Dead Sea. "It is true," he says, "that these apples are sometimes full of dust, but this appears only when the fruit is attacked by an insect (*tenthredo*), which converts the whole of the inside into dust, leaving nothing but the rind entire, without causing it to lose any of its colour." M. Seetzen, differing from Hasselquist in opinion, supposes the apple of Sodom to be the fruit of a species of cotton-tree, which, he was told, grows in the plain of El Ghor, in appearance resembling a fig-tree, and known by the name of Abeschæz. The cotton is contained in the fruit, which is like a pomegranate, but has no pulp. Chateaubriand follows with his discovery of what he concludes to be the long-sought fruit. The shrub which bears it, he says, grows two or three leagues from the mouth of the Jordan: it is thorny, with small taper leaves, and its fruit is exactly like the little Egyptian lemon both in size and colour. "Before it is ripe, it is filled with a corrosive and saline juice: when dried, it yields a blackish seed, which may be compared to ashes, and which in taste resembles bitter pepper." He gathered half a dozen of these fruits, but has no name for them, either popular or botanical. Next comes Mr. Jolliffe. He found in a thicket of brushwood, about half a mile from the plain of Jericho, a shrub five or six feet high, on which grew clusters of fruit, about the size of a small apricot, of a bright yellow colour, "which, contrasting with the delicate verdure of the foliage, seemed like the union of gold with emeralds. *Possibly*, when ripe, they may crumble into dust upon any violent pressure." Those which this gentleman gathered did not crumble, nor even retain the slightest mark of indenture from the touch; they would seem to want, therefore, the

most essential characteristic of the fruit in question. But they were not ripe. This shrub is probably the same as that described by Chateaubriand. Lastly, Captains Irby and Mangles have no doubt that they have discovered it in the oskar plant, which they noticed on the shores of the Dead Sea, grown to the stature of a tree ; its trunk measuring, in many instances, two feet or more in circumference, and the boughs at least fifteen feet high. The filaments enclosed in the fruit, somewhat resemble the down of a thistle, and are used by the natives as a stuffing for their cushions ; “ they likewise twist them, like thin rope, into matches for their guns, which, they assured us, required no application of sulphur to render them combustible.” This is probably the same tree that M. Seetzen refers to. But still, the correspondence to the ancient description is by no means perfect ; there being little resemblance between cotton or thistle-down, and ashes or dust. M. Chateaubriand’s golden fruit, full of bitter seed, comes the nearest to what is told us of the deceitful apple. If it be any thing more than a fable, it must have been a production peculiar to this part of Palestine, or it would not have excited such general attention. On this account, the oskar and the solanum seem alike unentitled to the distinction ; and for the same reason, the pomegranate must altogether be excluded from consideration. The fruit of the *solanum melongena*, which belongs to the same genus as the common potatoe, is white, resembling a large egg, and is said to impart an agreeable acid flavour to soups and sauces, for the sake of which it is cultivated in the south of Europe. This could hardly be what Tacitus and Josephus referred to. It is possible, indeed, that what they describe, may have originated, like the oak-galls in this country, in the work

of some insect: for these remarkable productions sometimes acquire a considerable size and beauty of colour. Future travellers will be inexcusable if they leave this question undecided.

The usual route by which travellers have reached the northern shores of the Dead Sea, is by Jericho and Santa Saba. Before we finally quit the land of Judea, we must notice the interesting sites which occur in this track.

THE ROAD TO JERICHO AND THE JORDAN.

SOON after leaving Bethany, the road descends the other side of Mount Olivet, having a valley to the right: it then leads for three or four miles along the valley, and at length turns northward into a mountainous desert which the ancients have fixed upon as a fit place in which to lay the scene of our Lord's temptation. "A most miserable, dry, barren place it is," says Maundrell, "consisting of high rocky mountains so torn and disordered, as if the earth had here suffered some great convulsion, in which its very bowels had been turned outward. On the left hand," continues this accurate traveller, "looking down into a deep valley, as we passed along, we saw some ruins of small cells and cottages, which they told us were formerly the habitations of hermits retiring hither for penance and mortification. And certainly, there could not be found in the whole earth a more comfortless and abandoned place for that purpose. From the top of these hills of desolation we had, however, a delightful prospect of the mountains of Arabia, the Dead Sea, and the plain of Jericho; into which last place we descended, after about five hours' march from Jerusalem. As soon as we entered the plain, we turned up

on the left hand, and going about one hour that way, came to the foot of the Quarantania ; which, they say, is the mountain into which the devil took our blessed Saviour, when he tempted him with that visionary scene of all the kingdoms and glories of the world. It is, as St. Matthew styles it, an exceeding high mountain, and in its ascent not only difficult but dangerous. It has a small chapel at the top, and another about half way up, founded upon a prominent part of the rock. Near this latter are several caves and holes in the side of the mountain, made use of anciently by hermits, and by some at this day, for places to keep their Lent in, in imitation of that of our blessed Saviour. In most of these grotts we found certain Arabs quartered with fire-arms, who obstructed our ascent, demanding two hundred dollars for leave to go up the mountains. So we departed without further trouble, not a little glad to have so good an excuse for not climbing so dangerous a precipice. *

* Hasselquist attempted to reach the summit of "the mountain where Christ fasted and was tempted," but found it too perilous an adventure. "The mountain," he says, "is high and pointed; and on our left, as we ascended, was a deep valley, towards which the rock was perpendicularly steep. It consists of a loose white limestone, mixed with another that is greyish and harder. The way up to the highest point is dangerous beyond imagination. It is narrow, steep, and full of rocks and stones, which obliged us frequently to creep over them before we could accomplish our design. The difficulty is increased by the valley on one side, which, besides its terrible aspect, is dangerous in case one should slip, as in such case it would be impossible to escape death. Near the top of the mountain are the ruins of an old Greek convent, which shew how the monks and anchorites of the old Christians lived, and what places they inhabited. The Greeks preserve the ancient dwellings of their forefathers in Mount Sinai, Saba, St. Elias, and other places in the East. I went as far up on this terrible mountain of temptation as prudence would permit; but ventured not to go to the top, whither I sent my servant to bring what natural

“Turning down from hence into the plain, we passed by a ruined aqueduct, and a convent in the same condition, and in about a mile’s riding, came to the fountain of Elisha; so called, because miraculously purged from its brackishness by that prophet, at the request of the men of Jericho, 2 Kings ii. 19. Its waters are at present received in a basin, about nine or ten paces long, and five or six broad; and from thence issuing out in good plenty, divide themselves into several small streams, dispersing their refreshment to all the field between this and Jericho, and rendering it exceeding fruitful. Close by the fountain grows a large tree spreading into boughs over the water; and here in the shade we took a collation, with the father guardian, and about thirty or forty friars more, who went this journey with us.

“At about one third of an hour’s distance from hence is Jericho, at present only a poor nasty village of the Arabs. We were here carried to see a place where Zaccheus’s house is said to have stood; which is only an old square stone building, on the south side of Jericho.”

According to Pococke, the mountains to which the absurd name of Quarantania has been arbitrarily given, are the highest in all Judea; and he is probably correct: they form part of a chain extending from Scythopolis into Idumea. The fountain of Elisha he states to be a soft water, rather warm; he found in it some small shell-fish of the turbinated kind. Close by the ruined aqueduct are the remains of a fine paved way, with a fallen column, supposed to be a Roman

curiosities he could find, whilst I gathered what plants and insects I could find below. Of the latter, I found a very curious and new *cimex* or *bug*!! —*Travels*, p. 128.

milestone. The hills nearest to Jerusalem consist, according to Hasselquist, of a very hard limestone; and different sorts of plants are found on them, in particular the myrtle, the carob-tree, and the turpentine-tree; but further towards Jericho, they are bare and barren, the hard limestone giving way to a looser kind, sometimes white and sometimes greyish, with interjacent layers of a reddish micaceous stone (*saxum purum micaceum*). The vales, though now bare and uncultivated, and full of pebbles, contain good red mould, which would amply reward the husbandman's toil. Nothing can be more savage than the present aspect of these wild and gloomy solitudes — the very road in which is laid the scene of that exquisite parable, the Good Samaritan, * and from that time to the present, the haunt of the most desperate bandits, being one of the most dangerous in Palestine. Sometimes the track leads along the edges of cliffs and precipices, which threaten destruction on the slightest false step: at other times it winds through craggy passes, overshadowed by projecting or perpendicular rocks. At one place, the road has been cut through the very apex of a hill, the rocks overhanging it on either side. Here, in 1820, an English traveller, Sir Frederick Henniker, was attacked by the Arabs with fire-arms, who stripped him naked, and left him severely wounded. "It was past mid-day, and burning hot," says Sir Frederick; "I bled profusely; and two vultures, whose business it is to consume corpses, were hovering over me. I should scarcely have had strength to resist, had they chosen to attack me." At

* Luke x. 30. "A certain man went down from Jerusalem to Jericho, and fell among thieves (robbers), who stripped him of his raiment, and wounded him, and departed, leaving him half-dead."

length the janissary who attended him, and who had galloped away in panic fear, returned, together with his Greek servant: they lifted him on a horse, and he was thus carried to Jericho, where the secretary of the governor, "the only Christian" there, provided him with a shirt; and some women, who came with their pitchers to the pool near which he was laid, in spite of his being a Christian, brought him a lemon and some milk, — justifying the testimony borne by Mungo Parke to the universal character of woman. The monks have given the name of the field of Abdonim, or blood, to a small, round, grassy valley, which they have been pleased to fix upon as the real spot where the facts supposed in the parable took place; and here, two hundred years ago, Brocardus "fell among thieves." *

The modern village of Jericho is described by Mr. Buckingham as a settlement of about fifty dwellings, all very mean in their appearance, and fenced in front with thorny bushes, while a barrier of the same kind, the most effectual that could be raised against mounted Arabs, encircles the town. A fine brook flows by it, which empties itself into the Jordan: the nearest point of that river is about three miles distant. The grounds in the immediate vicinity of the village, being fertilized by this stream, bear crops of dourra, Indian corn, rice, and onions. The population is entirely Mahomedan, and is governed by a sheikh; their habits are those of Bedouins, and robbery and plunder form their chief and most gainful occupation. They call the place Rihhah, which signifies in Arabic *Odour*; and it is from the near correspondence of this name of the place, both in sound and signification, to the Hebrew

* Quaresmius, cited by Henniker, p. 285.

Rahab, (the name of the harlot who here entertained the spies sent by Joshua) that it has been considered as the identical site of Jericho, notwithstanding that not a trace remains of the ancient city.*

Three or four miles, however, nearer Jerusalem, at the very foot of the mountains, Mr. Buckingham noticed the ruins of apparently a place of consequence. Several large *tumuli* were observed, evidently the work of art ; and near them “ a large square area, enclosed by long and regular mounds,” seeming to mark the course of the walls. Foundations of walls, shafts of columns, and a capital of the Corinthian order, are described as lying in other directions. It is here, he thinks, rather than at Rihhah, that the site of Jericho must be fixed ; its local situation, as well as its distance from Jerusalem, exactly answering to the description given by Josephus of the once flourishing “ city of palms.”† At the present time there is not a tree of any description, either palm or balsam, and scarcely any verdure to be seen about the spot ; but for this, the desolations of war, the want of water occasioned by the destruction of the aqueducts, and the neglect of cultivation, sufficiently account, as the

* — “ the famous city of Jericho, but at present so far from retaining any thing of its former lustre, that one would question whether there had ever been a city or town thereabouts ; all that is now to be seen being only some hovels of dried mud, the dwellings of husbandmen and shepherds.”—VAN EGMONT'S *Travels*, vol. i. p. 332.

† “ It is situated in a plain ; but a naked and barren mountain of a very great length hangs over it, which extends itself to the land about Scythopolis northward, and as far as the country of Sodom and the utmost limit of the lake Asphaltites southward. This mountain is all of it very uneven, and uninhabited by reason of its barrenness.” “ This place is 150 furlongs from Jerusalem, and sixty from Jordan.”—JOSEPH. *Jew. Wars*, lib. iv. cap. 8.

fertility of the soil depended entirely on irrigation.* The whole valley was once esteemed the most fruitful in Judea; and the obstinacy with which the Jews fought here to prevent the balsam-trees from falling into the possession of the Romans, attests the importance which was attached to them. This tree Pliny describes as peculiar to the vale of Jericho, and as "more like a vine than a myrtle." It was esteemed so precious a rarity, that both Pompey and Titus carried a specimen to Rome in triumph; and the balsam, owing to its scarcity, sold for double its weight in silver, till its high price led to the practice of adulteration. Justin makes it the chief source of the national wealth. He describes the country in which it grew, as a valley like a garden, environed with continual hills, and, as it were, enclosed with a wall. "The space of the valley contains 200,000 acres, and is called Jericho. In that valley, there is wood as admirable for its fruitfulness as for its delight, for it is intermingled with palm-trees and opobalsamum. The trees of the opobalsamum have a resemblance to fir-trees; † but they are lower, and are planted and husbanded after the manner of vines. On a set season of the year they sweat balsam.‡ The darkness of the place is besides as wonderful as the fruitfulness of it; for although the sun shines nowhere hotter in the world, there is naturally a moderate and perpetual gloominess

* "*Locus ferax, palmis abundans, totus irriguus.*"—STRABO.

† Strabo describes it as resembling the turpentine-tree and the laburnum—"*cytiso et terebintho, persimilis.*"

‡ Josephus says: "the sprouts being cut with sharp stones, at the incisions they gather the juice, which drops down like tears."—*Jew. Wars*, book i. chap. 7. Strabo describes it as resembling milk, but it became thicker from standing; and he speaks of its aromatic odour.

of the air." According to Mr. Buckingham, this description is most accurate. "Both the heat and the gloominess," he says, "were observed by us, though darkness would be an improper term to apply to this gloom."

In a small wood to the south-east of Jericho, Dr. Pococke noticed another singular shrub, which he supposes to be the myrobalanum of Josephus and Pliny. It is called by him the zoccum-tree; but Maundrell, describing apparently the same "thorny bush," says that the Arabs call it *zacho-ne*. The bark is like that of the holly; it has very strong thorns, and the leaf is something like that of the Barbary tree. It bears a green nut resembling, both in shape and colour, a small unripe walnut: it is ribbed, has a thick shell, and a very small kernel. Maundrell says, that the Arabs bray the kernels in a mortar, and then, putting the pulp into scalding water, skim off the oil which rises. Pococke's account varies: they grind the whole, he tells us, and press an oil out of it, as they do out of olives, and call it a balsam. "This oil they take inwardly for bruises," adds the former traveller, "and apply it outwardly to green wounds, preferring it before balm of Gilead. I procured a bottle of it, and have found it upon small trials a very healing medicine." What is called the rose of Jericho, a species of *thlaspi*, was not to be found at that season.

Beyond the modern village of Rihhah, the plain extending to the Jordan becomes very barren, producing nothing but a kind of samphire and other marine plants. "I observed," says Maundrell, "in many places of the road, where puddles of water had stood, a whiteness upon the surface of the ground, which, upon trial, I found to be a crust of salt, caused

by the water to rise out of the earth, in the same manner as it does every year in the Valley of Salt near Aleppo, after the winter's inundation. These saline efflorescences I found at some leagues' distance from the Dead Sea; which demonstrates that the whole valley must be all over plentifully impregnated with that mineral." Chateaubriand compares the appearance of the soil to the bottom of a sea that had long retired from its bed,—“ a beach covered with salt, dry mud and moving sands, furrowed as it were by the waves. Here and there, stunted shrubs with difficulty vegetate upon this inanimate tract; their leaves are covered with salt, which has nourished them, and their bark has a smoky smell and taste. Instead of villages you perceive the ruins of a few towers. Through the middle of this valley flows a discoloured river, which reluctantly creeps towards the pestilential lake by which it is engulfed. Its course amid the sands can be distinguished only by the willows and the reeds that border it; and the Arab lies in ambush among these reeds, to attack the traveller, and to plunder the pilgrim.”

Less poetical, but more distinct, is the account given by the Swedish Naturalist. He reached the Jordan at three leagues' distance from the Dead Sea. The river was then about eight paces over; “ the shores perpendicular, six feet high; the water deep, muddy, rather warm than cold, and much inferior in goodness to the Nile. On the shores grew *rhamnus*, *vitex agnus castus*, a willow of which pilgrims make staves. The plain reaches to the Dead Sea, and is three leagues long, level, with some small rising-grounds* in different places, between which are nar-

* Maundrell says, these hills resemble those places in England where there have been anciently lime-kilns. “ Whether

row vales, uncultivated and barren. The soil is a greyish, sandy clay, so loose that our horses often sunk up to the knees in it. The whole surface of the earth was covered with salt, in the same manner as in Egypt. The soil, therefore, is Egyptian, and might be as fruitful if it were tilled ; and without doubt it was so in the time of the Israelites. The river had thrown up a quantity of willow at its mouth. The shore consists of the same clay as the plain we had passed over. In several places were perpendicular strata of a reddish brittle earth, which will, without doubt, in time become slate inclosed in limestone. The stones on the shore were all quartz, of different colours and sizes."

About half a mile from the river Jordan, near the part where the Latin pilgrims bathe, there are the ruins of a church and convent dedicated to John the Baptist, — "founded," says Maundrell, "as near as could be conjectured, on the very place where he had the honour to perform his sacred office." The schismatical Greeks, however, are of a different opinion, and where the Latins turn to the N.E., they turn to the S.E., to a part of the river three or four miles lower down. The convent was built chiefly of hewn stone, on the brow of a descent over the plain ; and "it is thought" that formerly the river Jordan overflowed to the foot of this height. But, says Pococke, "as the banks are about fifteen feet high, I should hardly have imagined that it ever overflowed them, nor could I be informed that it does at present." The learned traveller is here speaking of the higher or outer bank of the river, from which there is a descent

these might be the pits at which the kings of Sodom and Gomorrah were overthrown by the four kings, Gen. xiv. 10, I will not determine."

in many places to a lower ground, only four or five feet above the water. There is no doubt that anciently, at certain seasons, (in particular in the first month of the Hebrew year, March,) the river overflowed its inner bank.* But at present, says Maundrell, "whether it be because the river has, by its rapidity of current, worn its channel deeper than it was formerly, or whether because its waters are diverted some other way, it seems to have forgot its ancient greatness; for we could discern no sign or probability of such overflowings when we were there, which was the 30th of March, being the proper time for these inundations. Nay, so far was the river from overflowing, that it ran at least two yards below the brink of its channel." Pococke was there at the same time of year, the last week in March; Hasselquist about a fortnight later; Chateaubriand in October. This accounts for his different account of the current of the Jordan, which he represents as sluggish,—reluctantly creeping to the Dead Sea. Pococke describes it, on the contrary, as "deep and very rapid, wider than the Tiber at Rome, and perhaps about as wide as the Thames at Windsor; the water turbid." He adds, that the pilgrims who dip in the river are obliged to hold by the boughs of the trees, "because the bank is both soft and steep, and the stream so rapid, that there is some danger of being carried away by it, if any one ventured in without holding by the boughs; for in that case a person must be skilful in swimming, in order to recover the bank, some pilgrims having been drowned, who unadvisedly ventured into the river." The women, therefore, stand on the bank, and "being stripped to their under-garment, get the

* Joshua lii. 15. 1 Chron. xii. 15. Jer. xli. 5.

people to pour the water on them. The Rev. Mr. Connor, who accompanied the Greek pilgrims to the Jordan, in April 1820, says that, at the spot where they bathed, the water appeared turbid, but *not deep*. Its breadth, he thinks, may be about *twenty yards*. "Some Turkish horsemen dashed through the river, and rode to and fro in the grove on the opposite side, to protect the pilgrims from the guns of the Bedouins, many of whom were assembled to watch the ceremony." The Jordan here, he adds, is beautifully picturesque. Van Egmont too says: "The Greeks and Armenians, both men, women, and children, *rush into* this river with the greatest raptures; and some, who affect a more than ordinary devotion, have water poured on their heads, in memory of our Saviour's baptism." He notices the remarkable rapidity of the current. But this apparent contradiction is easily reconciled. Pococke accompanied the *Latin* pilgrims to a part of the river, between three and four miles higher up, where the stream is narrower, and consequently deeper and more rapid. The Greeks have chosen the more convenient bathing-place.

The periodical rise of the river must vary, indeed, according to the duration or quantity of the rains; but it is still very considerable, although, according to Maundrell's accurate conjecture, its channel is no doubt worn deeper, and it may have suffered a diminution in its waters from other circumstances. Mr. Buckingham crossed the Jordan in the last week in January: the river was then at its lowest ebb, flowing between banks fourteen or fifteen feet high. At the point where he crossed, which was a little more to the northward, it did not appear above twenty-five yards in breadth, and was easily fordable by horses. The stream was still "exceeding rapid," but, "from its

flowing over a bed of pebbles, tolerably clear" and sweet. Assuming these various statements to be correct, it would seem that, between the end of January and the end of March, the Jordan rises at this part, from nine to ten perpendicular feet—a height quite sufficient to produce a very extensive inundation, when its channel was shallower. This rise appears to be rapid, being occasioned by the mountain torrents formed by the early and the latter rains. The second bank (which is, according to Maundrell, about a furlong distant from the outer one, but the width of this lower plain varies) is "so beset with bushes and trees, such as tamarisk, willows, oleander, &c., that you can see no water till you have made your way through them. In this thicket anciently," he adds, "and the same is reported of it at this day, several sorts of wild beasts were wont to harbour themselves; whose being washed out of the covert by the overflowings of the river, gave occasion to that allusion, Jer. xlix. 19; l. 44. 'He shall come up like a lion from the swelling of Jordan.' On the other side there seemed to be a much larger thicket than on that where we were."

Mr. Buckingham was informed by his Arab guides, that, about a day's journey to the southward of Jericho, at the foot of the mountains, is a place called Merthah, "supposed to be the site of a city of the giants," where there are many sepulchral caves, from which had been taken human skulls and bones of at least three times the size of those of the human race at the present day: these the Arabs professed to have themselves seen and handled. Mr. Buckingham conjectures that this Merthah may be the Maresha or Marissa of Josephus. Maresshah was among the cities built or fortified by Rehoboam: it was in the tribe

of Judah, and apparently not far from Hebron.* The Jewish historian mentions the bones of giants that were in his time shewn near the latter city.

At about two hours' distance northward of Rihhah, Mr. Buckingham noticed the ruins of a fine Roman aqueduct, at the distance of a mile to his left: there appeared to be about twenty arches still perfect. In this direction was Cypros, one of the cities built by Herod, and named in honour of his mother. Near this spot, too, our traveller remarks, must have stood the ancient city of Ai or Hai, † which was to the east of Bethel, that lay in the hills. Proceeding about half an hour further to the north, over the same kind of plain, "we opened on our left," says this same traveller, "a beautiful valley, now highly cultivated, and spread over with a carpet of the freshest verdure, seemingly of young corn. This place, we are told, is called Waad-el-Farah, or the Valley of Farah; and a town was spoken of near it, in the side of the hill, bearing the same name, and larger and more populous than Rihhah." The situation corresponds, apparently, to that of Phasaelus, a city in the Valley of Jericho, built by Herod, and named in honour of his brother. ‡ At this point, which they estimated to be little more than six miles north of Rihhah, the travellers turned eastward to cross the Jordan; where, for the present, we leave them, and, returning to the Jewish capital, prepare to set out for Galilee, and the shores of the far-famed Lake of Tiberias, in our way to which we must needs pass through Samaria.§ Here we shall

* Jos. Antiq. lib. xii. cap. 8; lib. xiii. cap. 15.

† Gen. xii. 8; xiii. 3. Josh. vii. 2; viii. 12. Ezra ii. 28. Neh. vii. 32.

‡ Buckingham's Travels, vol. ii. p. 88.

§ John iv. 4.

again join company with Dr. Richardson, who, in the suite of Earl Belmore, took this route to Damascus.

ROUTE TO NABLOUS AND TIBERIAS.

FOR some hours after leaving Jerusalem, the route to the north lies over a rugged and mountainous country, which, though susceptible of cultivation by being terraced,* now presents an aspect of frightful nakedness and sterility. The road, if it may be called such, is rough and stony; and no object of interest occurs before the traveller arrives at Beer, which is three hours and a half (about ten miles) from Jerusalem. The name of the place is derived from its well, which *Beer* signifies. It seems, Dr. Richardson says, to have been once a place of considerable consequence; and Maundrell supposed it to be the Beer referred to Judges ix. 21, to which Jotham fled from the revenge of Abimelech. "It is supposed also," he adds, "to be the same with Michmash,

* "For the husbanding of these mountains, their manner was, to gather up the stones, and place them in several lines, along the sides of hills, in form of a wall. By such borders they supported the mould from tumbling, or being washed down; and formed many beds of excellent soil, rising gradually one above another, from the bottom to the top of the mountains. Of this form of culture you see evident footsteps wherever you go in all the mountains of Palestine. Thus the very rocks were made fruitful. The hills, though improper for all cattle, except goats, yet, being disposed into such beds as are before described, served very well to bear corn, melons, gourds, cucumbers, and such like garden-stuff, which make the principal food of these countries for several months in the year. The most rocky parts of all, which could not well be adjusted in that manner for the production of corn, might yet serve for the plantation of vines and olive-trees, which delight to extract, the one its fatness, the other its sprightly juice chiefly out of such dry and flinty places."—MAUNDRELL'S *Journey from Aleppo, &c.*

1 Sam. xiv. 5." But Reland, on the authority of Eusebius, places Michmash nearer Jerusalem, in the direction of Rama. Close to the well, which is at the bottom of the declivity on which stands the village, are the mouldering walls of a ruined khan ; and on the summit of the hill, two large arches still remain of a ruined convent—Maundrell calls it an old church, and says it was built by the empress Helena, in commemoration of the Virgin's coming as far as this spot in quest of the child Jesus, as related Luke x. 24 ! A little beyond Beer two roads meet : that on the right conducts to Nablous. "After two hours' travelling along the same rocky path," says Dr. Richardson, "we passed the village of Einbroot, which is finely situated on our left, on the top of a hill. The adjoining valley is well cultivated, and the sides of the hills are raised in terraces, and planted with the olive, the vine, and the fig-tree. On approaching Einbroot, the guide of the caravan called out for us to march in close order. Here it was reported that we were in danger of being attacked by banditti, and that the muskets were seen pointed at us over the stones ; but upon the guide, who rode considerably in advance, informing them who the party were whom they meant to attack, that they travelled under the protection of a firman from the Porte and the pasha of Acre, and, what was, perhaps, as powerful a dissuasive, that we were armed, and could fight as well as they could, they withdrew their weapons of offence, and remained quiet. A little further on we passed two villages on our left, the names of which I did not learn.* The road lay partly through a rocky dell, and partly through a narrow cultivated valley ; but the general

* Maundrell mentions an Arab village, which he calls Selwid, a little beyond Geeb, and on the same side of the route.

aspect of the country was particularly wild and barren. The next village that we passed was called Engeeb, also on the top of a hill on the left, and the adjoining ground was well cultivated in the same manner. After this, we passed a fine-looking picturesque hill, every way susceptible of cultivation, at the foot of which we entered the small valley of Khan Leban, where we found the ruins of an old khan, with many mouldering vaults, and a plentiful spring of clear water, much infested with small worms. It derives its name from a village called Leban, at the other end of the valley. It is eight hours from Jerusalem. Here we pitched our tents for the night, the place being agreeable and convenient, with plenty of grass for the animals.

Maundrell describes this spot as "a delicious vale," and says, that either Khan Leban, which is on the eastern side, or the village which is on the opposite side, is supposed to be the site of the ancient Lebonah. He notices also a village called Cinga, lying at some distance on the traveller's left, about three quarters of an hour south of Khan Leban; and, between this and Engeeb, he describes a very narrow valley between two high rocky hills, where he found the ruins of a village and a monastery, supposed to mark the site of the ancient Bethel, which was on the confines of Ephraim and Benjamin. The monastery is almost sufficient to awake the suspicion that this was not Bethel: possibly, the Arabs, who are the best authorities, could decide the point, as they have almost uniformly preserved the ancient names. But neither the empress Helena nor the monks ever thought of consulting them.

"Having passed the village of Leban," continues Dr. Richardson, "the road, winding with the valley, proceeds in a northern direction. Here the ground

is rich and well cultivated, and several ploughs were busily engaged. We next passed the village of Zanio, and, travelling for a considerable time over a mountainous and barren track, descended into a fertile valley, where we found the reapers cutting down an excellent crop of barley. Here are three comfortable-looking villages near each other ; the first is named Cousa, the second Anabous, and the third Couara. We are now about two hours and a half from Nablous. The ground in this valley is remarkably stony, but well cultivated. Having ascended the hill, we passed on our right the tomb of the patriarch Joseph, situated in the plain below. It is now a Turkish oratory with a whitened dome, like the tomb of his mother Rachel on the road between Jerusalem and Bethlehem. At a little distance, in the same plain, and nearer to the mountain, probably Gerizim, we saw another building resembling the tomb of an Arab sheikh, and said to be Jacob's Well. At the top of the hill we opened a fine olive grove, with a stream of water in front of it. Here, being anxious to have a view of Jacob's Well, we proceeded across the field in that direction, but had not advanced far before we were assailed by prohibitory calls from a small fort on the side of the hill ; to which, however, as we did not understand them, we, at first, paid no attention ; but the calls were speedily followed by the discharge of a musket fired across our front. This arrested our progress, and drew our attention to the place from which it came. Upon this the calls were redoubled, and our guide coming up informed us, that we were addressed by the guard who was placed there to keep the pass, and that we could not proceed to Jacob's Well. We had previously been informed that the Arabs around Nablous were in arms against the

governor ; but this is the only specimen of Turkish vigilance that occurred to us on the road. We saw no symptoms of rebellion among the Arabs."

Here again the question presents itself, Is this the well of the patriarch whose name it now bears ? Who gave it this name, the natives or the Christians ? Dr. Clarke, who can be sometimes incredulous, but at other times very confiding, says, that "this is allowed by all writers" to be the spot referred to, John iv. 6, where our Saviour had the memorable conference with the Samaritan woman. The concurrence of "all writers" cannot throw the least light on the fact ; as one after another has but repeated the legend handed down from the days of that "great and devout patroness of the Holy Land," as honest Maundrell slyly calls the empress Helena, who is said to have built a church over the well of which "a few foundations" * were then remaining. This faithful traveller, however, notices as a difficulty, the distance at which this well is situated from the modern city. "If it should be questioned," he says, "whether this be the very well that it is pretended for, or no, seeing it may be suspected to stand too remote from Sychar for women to come so far to draw water, it is answered, that probably the city extended further this way in former times than it does now, as may be conjectured from some pieces of a very thick wall still to be seen not far from hence. These pieces of wall are but a sorry voucher for the supposed extension of the city eastward, so far beyond the present walls ; †

* Mr. Buckingham says, "some shafts of granite pillars, all the rest lying in one undistinguished heap of ruins."

† This supposition is, indeed, at once overthrown by Mr. Buckingham's statement, that between this well and the town are some ancient sepulchres, which must have been without the city.

and they are quite as likely to be the work of the said empress. The simple circumstance of the distance of this well from Sychar (above a mile), would not, however, disprove its identity, were there no springs nearer the town, or were there no other reason for hesitation. But Mr. Buckingham states, that, on inquiring of the inhabitants for the Bir (or Beer) el Yakoab, he was told by everybody that this was *in the town*. As this information did not correspond to the "described place of the well," it led to further explanation ; and, "at length by telling the story attached to it, we found," he says, "it was known here only by the name of *Beer Samareea*, or the Well of Samaria." It is not a little singular, that this traveller should not, so far as appears, have visited what now bears the name of Jacob's Well. That name may have been arbitrarily or ignorantly given to it by the Turks ; otherwise, it would be highly deserving of attention. It is plain, from the narrative of St. John, that Jacob's Well, where our Lord rested while the disciples went forward into the city to buy meat, was at some short distance from Sychar ; and consequently, the Beer el Yakoab, if absolutely within the town, can hardly be entitled to the appellation. Mr. Buckingham notices, however, a *third* well, "not far from the Well of Samaria," called the *Beer Yusef*, or Joseph's Well, over which there is a modern building ; and "it is said to be even at this day frequented for water from Nablous." The Well of Samaria might, therefore, he remarks, also have been so from Sychar. But if this third well really derives its name from the patriarch Joseph, to whom Jacob gave the parcel of ground containing the place of sepulchre "before the city,"* it is very possible that this *Beer*

* Gen. xxxiii. 18, 19. Josh. xxiv. 32. John iv. 5.

Yusef may be the well on which our Lord sat: it would be correctly referred to as Jacob's Well by the evangelist, although it bore the name of his son. It must be left to future travellers to decide on the probabilities of the case. In the meantime, we return to the account given us of the "Well of Samaria."

Having procured a *Christian* boy for a guide, Mr. Buckingham left Nablous by the eastern gate, and after passing along the valley for about a quarter of an hour, he arrived at the spot where the pass opens into a more extensive vale, the mountains on the other side of the Jordan being in sight on the left. Here he had on each side grottoes and tombs, which we shall presently notice; and from hence, in another quarter of an hour, he reached the Well of Samaria.* "It stands," he says, "at the commencement of the round vale which is thought to be the parcel of ground bought by Jacob, and which, like the narrow valley west of Nablous, is rich and fertile. The mouth of the well itself had an arched or vaulted building over it; and the only passage down to it at this moment is by a small hole in the roof, scarcely large enough for a moderate-sized person to work himself through." Taking off his large Turkish clothes, our traveller descended with a lighted taper, but even then did not get down without bruising himself against the sides. "Nor was I," he says, "at all rewarded for such an inconvenience by the sight below. Landing on a heap of dirt and rubbish, we saw a large, flat, oblong stone, which lay almost on its edge across the mouth of the well, and left barely space enough to see that there was an opening below. We could not ascertain its diameter, but, by the time of a stone's descent, it was

* Maundrell makes "Jacob's Well" "about *one third* of an hour from Naplosa."

evident that it was of considerable depth, as well as that it was perfectly dry at this season (Feb.), the fall of the stone giving forth a dead and hard sound." * Maundrell removed the "broad flat stone" which lay on the mouth, and examined the well more minutely. "It is," he says, "dug in a firm rock, and contains about three yards in diameter and thirty-five in depth; *five of which we found full of water.*" This was the latter end of March. "This confutes a story," he adds, "commonly told to travellers, who do not take the pains to examine the well, viz. that it is dry all the year round, except on the anniversary of that day on which our blessed Saviour sat upon it, but then bubbles up with abundance of water." One would imagine, that the "old stone vault" built over the spot was designed to protect the legend, rather than the well, by concealing it from examination. If this were really the well to which the inhabitants of Sychar were accustomed to resort, it would be difficult to account for its having been thus abandoned.

Nablous (as it is pronounced by the Turks and Arabs, or Naplosa, as the Christians who speak Italian call it—a corruption of Neapolis, or New Town) is one of the few places in the Holy Land, the ancient name of which appears to be superseded by that which it has received from its foreign conquerors. Its position identifies the site, beyond all question, with the Shechem of the Old Testament † and the Sychar (or Sichem, as Jerome contends it should be) of the New, the ancient capital of Samaria. Josephus says, that the natives called it Mabartha, but by others it was commonly called Neapolis. ‡ Few places

* Buckingham's Travels, 8vo. vol. ii. p. 460.

† Gen. xxxiii. 18; xxxvii. 13. Josh. xxiv. 32. Judges ix.

‡ Joseph. Wars, book iv. chap. 8; book v. chap. 4.

exceed it in the romantic beauty of its position. It is situated in the narrow valley between Mount Ebal and Mount Gerizim, having the former on the north, and the latter on the south; but it is correctly described by Maundrell as lying under Mount Gerizim, being built at the acclivity on the southern side of the valley. It was from Mount Gerizim that God commanded the blessings to be pronounced upon the children of Israel, and from Mount Ebal the curses, respectively annexed to obedience and disobedience, on their entering the promised land by way of Jericho and Ai: half of the tribes were to be encamped over against the one hill, and half over against the other.* The modern town consists of two long streets, running through the centre of the valley, and intersected by several smaller ones, mostly crossing them at right angles. At the present time it is populous and flourishing, and the environs bear the marks of opulence and industry, being adorned with small gardens that skirt the banks of the stream by which the valley is watered. "We passed," says Dr. Richardson, "its scarcely moistened bed, and a little above the town saw an ancient bridge with twelve arches, which were still capable of maintaining the communication between the two sides of the valley." Dr. Clarke, in approaching it from Jennin, was struck with its flourishing appearance. "There is nothing in the Holy Land finer," he affirms, "than the view of Napolose from the heights around it. As the traveller descends towards it from the hills, it appears luxuriantly embosomed in the most delightful and fragrant bowers, half concealed by rich gardens, and by stately trees collected into groves all around the bold and

* Deut. xi. 29; xxvii. 12, 13. Josh. viii. 33.

beautiful valley in which it stands." " Within the town are six mosques, five baths, one Christian church of schismatic Greeks, an excellent covered bazar for fine goods, and an open one for provisions, besides numerous cotton-cloth manufactories, and shops of every description." * Dr. Clarke says, the principal trade is in soap ; but the manufactures of the town supply a very widely extended neighbourhood. The water-melons too of Nablous are equal, he says, to those of Jaffa. The resident population is supposed to amount to 10,000, though Mr. Buckingham thinks this is rather over-rating the numbers. These are almost all Mahomedans, the Greek Christians scarcely amounting, he says, to fifty. But Mr. Connor states that there are about a hundred. They have one church and two priests. Though the commerce is so considerable, there are few Jews, owing perhaps to a religious prejudice against the place ; Mr. Buckingham says, none among the permanent residents,— Mr. Connor says, " about fifteen individuals." Of the Samaritans, of whom a respectable remnant existed here so late as the time of Maundrell's journey, about a century ago, † the reverend gentleman last mentioned gives the following interesting account. " I immediately made inquiry about the Samaritans. My host stepped out, and fetched their priest : he sat with me some time : his name is Shalmor ben Tabiah : he is a native of Napolose, and is about forty years of age.

* Buckingham's Travels, vol. ii. p. 433.

† In the Itinerary of Rabbi Benjamin, Nablous is stated to contain above 100 Cutheans, or Samaritans. He mentions Cesarea as another place where there still remained a remnant (about 200) of this people. There are said to be still some descendants of the Samaritans at Gaza, Damascus, and Grand Cairo.

“ There are about forty Samaritans in Napolose. They have but one synagogue in the town, where they have service every Saturday. Four times a-year they go, in solemn procession, to the old synagogue on Mount Gerizim; and, on these occasions, they go up before sunrise, and read the law till noon. On one of these days they kill six or seven rams. The Samaritans have one school in Napolose, where their language is taught. The head of the sect resides in Paris.

“ I accompanied the priest to his house, and sat a long time with him. There were several Jews present: they seem to live on friendly terms with the Samaritans here. The priest shewed me part of the first volume of the English Polyglott, mentioned by Maundrell: it consisted of about a dozen tattered leaves. He shewed me also a manuscript Samaritan Pentateuch, with an Arabic version at its side; this version, however, is not used in their synagogue. He afterward took me to see the synagogue, making me first take off my shoes: it is a small gloomy building. I observed a number of copies of the Samaritan Pentateuch, carefully enveloped in linen, and laid on a shelf in the synagogue. Expressing a wish to see the ancient manuscript, said by the Samaritans to be 3500 years old, the priest paused, and hesitated some time. I pressed him. Having laid aside his upper garments, he at length entered the sanctuary, and produced the venerated manuscript. It is well written on vellum, in the Samaritan character, and is preserved in a tin roller: it bears the marks of age, and is rather tattered. The priest would not permit me, nor any one present, to touch it. He was very inquisitive about the Samaritans who, he had heard, were in England.”

The accounts which we have of the ancient Samaritans, (or Cuthæans, as they are called by the Jewish writers, from the founder of the sect, Sanballad, a Cuthite,) have come to us chiefly through their inveterate enemies the Jews; whose contempt and hatred were apparently excited by their being a mixed race, of doubtful genealogy, and schismatical in their creed. In rejecting the whole of the Old Testament excepting the Pentateuch, they were countenanced by the Sadducees. Our Lord, however, declares, that they worshipped they knew not what; * which seems to imply that, although they cherished, in common with the Jews, the expectation of a Messiah, their worship had still an idolatrous tincture: they “feared the Lord,” but, if they did not still “serve graven images,” like their ancestors, † they did not worship God as a Spirit. Notwithstanding their enmity against the Jews, they joined in revolt against the Romans, and shared in the calamities of the guilty nation. After the fall of Jotapata and Jaffa, eleven thousand six hundred of them are stated to have posted themselves on Mount Gerizim; as if, like the Jews of Jerusalem, trusting to the protection of their temple, or resolved to perish on the sacred spot. The Roman general Cerealis, with 600 horsemen and 300 footmen, blockaded them here; and after inviting them to surrender, which they obstinately refused, put the greater part to the sword. Five centuries after the Christian era, the Samaritans, who still remained a distinct though motley race, had so increased in strength, that they rose in arms, under the standard of a desperate leader, to protect themselves against the persecution of the Emperor Justinian. They were, says Gibbon, “an ambiguous sect, rejected as Jews by the Pagans,

* John iv. 22.

† 2 Kings xvii. 41.

by the Jews as schismatics, and by the Christians as idolaters. One hundred thousand, it has been computed, perished or were sold as captives in the Samaritan war, which converted the once fertile province into a wilderness.* A remnant, however, have always rallied on this consecrated spot, under the shadow of Mount Gerizim. In 1676, a correspondence took place between their chief-priest at Nablous and the learned Scaliger, on the differences between the Samaritan and Hebrew Pentateuchs, in the course of which information was elicited respecting the opinions then held by this ancient sect. The summary of their creed was to this effect: That they believe in God, and in the laws of his servant Moses; they practise circumcision; keep the sabbath with all the rigour of a penance; observe the Passover, the Pentecost, the feast of tabernacles, and the great fast of expiation most strictly; and never offer any sacrifice but on Mount Gerizim. The head of their religion must reside at Shechem. In 1697, Mr. Maundrell had a personal conference with the Samaritan chief-priest, on the subject of a singular discrepancy between the text of the Samaritan Pentateuch and the received Hebrew text. The passage in question occurs Deut. xxvii. 4: "Therefore it shall be, when ye be gone over Jordan, that ye shall set up these stones, which I command you this day" (inscribed with the words of the law) "in *Mount Ebal*; and thou shalt plaster them with plaster; and there shalt thou build an altar unto the Lord thy God." † The Samaritan

* Gibbon, vol. vi. chap. 4.

† In agreement with this, Joshua is recorded to have subsequently built the altar in *Mount Ebal*. Josh. viii. 30. The alleged corruption of the text must, therefore, have been made in both places.

Pentateuch has *Mount Gerizim* in this place ; and the chief-priest contended that the Jews had maliciously altered the Hebrew text out of odium to the Samaritans ; “ putting, for Gerizim, Ebal, upon no other account, but only because the Samaritans worshipped in the former mountain, which they would have for that reason not to be the true place appointed by God for his worship and sacrifice. To confirm this, he pleaded that Ebal was the mountain of cursing, Deut. xi. 29, and in its own nature an unpleasant place ; but, on the contrary, Gerizim was the mountain of blessing, by God’s own appointment, and also in itself fertile and delightful ; from whence he inferred a probability that this latter must have been the true mountain appointed for those religious festivals, Deut. xxvii. 4, and not (as the Jews have corruptly written it) Hebal. We observed that to be in some measure true which he pleaded concerning the nature of both mountains ; for, though neither of the mountains has much to boast of as to their pleasantness, yet, as one passes between them, Gerizim seems to discover a somewhat more verdant, fruitful aspect than Ebal. The reason of which may be, because fronting towards the north, it is sheltered from the heat of the sun by its own shade ; whereas Ebal, looking southward, and receiving the sun that comes directly upon it, must, by consequence, be rendered more scorched and unfruitful. The Samaritan priest could not say that any of those great stones which God directed Joshua to set up, were now to be seen in Mount Gerizim ; which were they now extant, would determine the question clearly on his side.”

Both Mount Gerizim and Mount Ebal deserve to be explored. Their altitude appeared to Mr. Buckingham to be nearly equal, not exceeding 7 or 800 feet

from the level of the valley, which is itself elevated. Captains Irby and Mangles are the only modern travellers who appear to have ascended either. They say: "We went to the summit of Mount Gerizim, and found the ruins of a large town, with a tank near a conspicuous sheikh's tomb." They do not appear, however, to have bestowed much attention on these ruins, among which some traces of their boasted temple must, one would imagine, be still discernible; nor do they notice any synagogue there. Mount Ebal they did not ascend.* In the Itinerary of Benjamin of Tudela, the Cutheans are stated to offer sacrifice on Mount Gerizim, on an altar constructed of stones brought from the Jordan by the children of Israel. He describes this mountain as full of fountains and gardens, and Ghebal (Ebal) as arid and rocky. As a topographical authority, the Itinerary is unquestionable. With regard to the point at issue, it may be thought only to state the matter agreeably to the Samaritan tradition. There is certainly much plausibility in the arguments in favour of the Samaritan text; which, in many other instances of variation from the received text, is admitted by Biblical critics to preserve the genuine reading. It is very probable, that a further collation of Hebrew MSS. will throw some light on the question.

The town is governed by a Mutsellim, or Beg, subject to the Pasha of Damascus, and having under his command about 400 Arnaout soldiers. The prevailing costume is the Turkish dress: the women wear a coloured veil, concealing the whole face, as

* Dr. Richardson says: "On Mount Ebal we saw a considerable village, and a large building like a ruined fort." But he did not ascend its summit.

in the towns of the Yemen ; the scarf thrown over the head and shoulders is of a yellowish white, with a deep red border. Nablous is in long. $35^{\circ} 22'$ E. lat. $32^{\circ} 16'$ N. ; and is thirty-four miles N. of Jerusalem.

The only object of antiquity noticed by travellers within the town, is the eastern front of a ruined church, the site of which is now occupied by one of the mosques. It presents a fine pointed arch, supported by Corinthian columns, the upper part highly ornamented, in the style of some of the Saracen doors in Cairo : within are seen plain granite pillars ; and the whole exhibits, Mr. Buckingham tells us, a singular mixture of orders, in the most grotesque taste.

Just without the city, towards Jerusalem, is a small mosque, said to have been built over the sepulchre purchased by the patriarch Jacob, and bearing the name of Joseph's Sepulchre : it is at the foot of Mount Gerizim. Mr. Buckingham, noticing the Mahommedan buildings here, " either mosques or tombs," says, they are now called *Mahmoodea*. " On the left," he adds, " at the foot of Mount Ebal, were several well-hewn grottoes in the rock, some with arched, and others with square doors, most probably ancient sepulchres." They were called *Khallat Rowghban*, which he interprets to mean, the *retreats of hermits* ; *khallat* meaning properly a castle, and *rowghban* being a name given in Syria to monks. These he had no time to examine, although the most interesting antiquities of the place. That these caves may have been used as places of retreat or ascetic seclusion, is very probable ; but there is no room to doubt their sepulchral character. They may, or may not, be of remote antiquity ; but of this description,

and not far distant, must have been the burial-place of Joseph, whose bones were brought up out of Egypt to be laid in Shechem. To the practice of burying in the sides of mountains, we have repeated references in the Old Testament. Abraham was buried in the Cave of Machpelah before Mamre; Joshua, on the north side of the Hill of Gaash in Ephraim; * Eleazar, the son of Aaron, in a hill within the same district; and Aaron himself in Mount Hor.† The “parcel of ground” given by Jacob to his son, is generally supposed to be the “wide field,” as Maundrell terms it, into which the Valley of Sichern opens at the Well of Samaria; and which he describes as “exceeding verdant and fruitful,” being watered with a fresh stream, rising between it and the town. The precise limits of this purchase it would be ridiculous to attempt to ascertain. All that we know is, that it was near Sichar, “before,” or eastward of the city; that it contained a well—a possession of the greatest importance in those parts; and, like “the field of Ephron” purchased by Abraham,‡ a burying-place. A place of burial seems to have given a sacredness to the property in which it was situated, and to have rendered the inheritance inalienable; it established a right of proprietorship, and, connected with this, what we should call a *right of common* to the neighbouring pastures.§ Thus, we find the sons of Jacob leaving their father’s residence in Hebron, to feed his flocks in Shechem,|| by virtue of this right, long after he had been compelled to remove from the neighbourhood. The burial-place was, no doubt, (as that of

* Gen. xxv. 9. Josh. xxiv. 22, 29.

† Num. xx. 28. Deut. x. 6.

‡ Gen. xxiii. 17. - § Gen. xxxiv. 5.

|| Gen. xxxvii. 12—14.

Abraham and that of Joshua were,) at the "end of the field," on the "border of the inheritance," which must have been Mount Gerizim itself; and, if the mosque should prove to conceal the entrance to a lateral excavation or grotto, of the kind universally chosen for sepulchres of distinguished persons by the ancient Jews, it may possibly mark the identical place "in Shechem where the bones of Joseph were laid."

Next to Jerusalem itself, this is, perhaps, the most interesting spot in the Holy Land, as connected with those events transacted in the fields of Sichem, which, from our earliest years, are remembered with delight. "Along the valley," says Dr. Clarke, "we beheld a company of Ishmaelites coming from Gilead, as in the days of Reuben and Judah, 'with their camels, bearing spicery, and balm, and myrrh,'* who would gladly have purchased another Joseph of his brethren, and conveyed him, as a slave, to some Potiphar in Egypt. Upon the hills around, flocks and herds were feeding as of old; nor, in the simple garb of the shepherds of Samaria, was there any thing to contradict the notions we may entertain of the appearance formerly exhibited by the sons of Jacob." "The morning after our arrival, we met caravans coming from Grand Cairo, and noticed others reposing in the large olive-plantations near the gates."

Leaving Nablous, the road lies along the narrow vale, and, in about three quarters of an hour, conducts the traveller to a copious spring of good water, called Beer-sheba. This, Dr. Richardson says, is the broadest and best cultivated part of the valley; he saw the natives busily engaged (May) in reaping a

* Gen. xxxvii. 25.

scanty crop of barley. Maundrell notices a village on the left of the road (going northwards) called *Barseba*, deriving its name, no doubt, from this well; and, half an hour further, another village which he calls *Sherack*. After leaving Beer-sheba, Dr. Richardson's account makes the road ascend. "In about a quarter of an hour," he says, "we reached the top of the hill; and as we wound our way down the other side, had an excellent view of the delightfully situated Sebaste. In a few minutes we passed a ruined aqueduct of Roman architecture, and pitched our tents at the bottom of the hill, nearly opposite to its unworthy successor, a poor village of the same name; having travelled this day about nine hours." This makes the distance from Khan Leban about twenty-seven miles, but, allowing for deviations from the direct track, twenty-four miles, and sixteen hours, or forty-eight miles, from Jerusalem. Josephus, however, makes it but one day's journey from the capital.* It is six miles beyond Napolose; and if the distance of the latter place is correctly given by our authorities, it cannot exceed forty miles.

Sebaste is the name which Herod gave to the ancient Samaria, the imperial city of the ten tribes, in honour of Augustus (Sebastos) Cæsar, when he rebuilt and fortified it, converting the greater part of it into a citadel, and erecting here a noble temple.† "The situation," says Dr. Richardson, "is extremely beautiful, ‡ and strong by nature; more so, I think, than Jerusalem. It stands on a fine, large, insulated

* Joseph. Antiq. book xv. chap. 9. † Ibid.

‡ "It is situated upon a long mount, of an oval figure; having first a fruitful valley, and then a ring of hills running round about it. This great city is now wholly converted into gardens."—

hill, compassed all around by a broad deep valley ; and when fortified, as it is stated to have been by Herod, one would have imagined that, in the ancient system of warfare, nothing but famine could have reduced such a place. The valley is surrounded by four hills, one on each side, which are cultivated in terraces up to the top, sown with grain, and planted with fig and olive trees, as is also the valley. The hill of Samaria likewise rises in terraces to a height equal to any of the adjoining mountains.

“ The present village is small and poor, and after passing the valley, the ascent to it is very steep. Viewed from the station of our tents, it is extremely interesting, both from its natural situation, and from the picturesque remains of a ruined convent, of good Gothic architecture.

“ Having passed the village, towards the middle of the first terrace, there is a number of columns still standing. I counted twelve in one row, besides several that stood apart, the brotherless remains of other rows. The situation is extremely delightful, and my guide informed me, that they belonged to the serai, or palace. On the next terrace there are no remains of solid building, but heaps of stone and lime and rubbish mixed with the soil in great profusion. Ascending to the third or highest terrace, the traces of former building were not so numerous, but we enjoyed a delightful view of the surrounding country. The eye passed over the deep valley that encompasses the hill of Sebaste, and rested on the mountains beyond, that retreated as they rose with a gentle slope, and met the view in every direction, like a book laid out for perusal on a reading-desk. This was the seat of the capital of the short-lived and wicked kingdom of Israel ; and on the face of these

mountains the eye surveys the scene of many bloody conflicts and many memorable events. Here those holy men of God, Elijah and Elisha, spoke their tremendous warnings in the ears of their incorrigible rulers, and wrought their miracles in the sight of all the people.

“ From this lofty eminence we descended to the south side of the hill, where we saw the remains of a stately colonnade that stretches along this beautiful exposure from east to west. Sixty columns are still standing in one row. The shafts are plain, and fragments of Ionic volutes, that lie scattered about, testify the order to which they belonged. These are probably the relics of some of the magnificent structures with which Herod the Great adorned Samaria. None of the walls remain.”

Mr. Buckingham mentions a current tradition, that the avenue of columns formed a part of Herod's palace. According to his account, there were eighty-three of these columns erect in 1816, besides others prostrate; all without capitals. Josephus states, that, about the middle of the city, Herod built “ a sacred place, of a furlong and a half in circuit, and adorned it with all sorts of decorations; and therein erected a temple, illustrious for both its largeness and beauty.” It is probable that these columns belonged to it. On the eastern side of the same summit are the remains, Mr. Buckingham states, of another building, “ of which eight large and eight small columns are still standing, with many others fallen near them. These also are without capitals, and are of a smaller size and of an inferior stone to the others.”* “ In the walls

* Maundrell briefly says: “ All the tokens that remain to testify that there has ever been such a place, are only on the *north* side, a

of the humble dwellings forming the modern village, portions of sculptured blocks of stone are perceived, and even fragments of granite pillars have been worked into the masonry." The Gothic convent referred to by Dr. Richardson, is the ruined cathedral, attributed, like every thing else of the kind in Palestine, to the Empress Helena. It stands east and west, and is about 100 feet in length, by 50 in breadth. "On the south side are high, slender buttresses ; and on a piece of building without this, is a sloping pyramidal mole, constructed of exceedingly large stones. The northern wall is quite plain ; the eastern front is semi-circular, with three open and two closed windows, each contained in arches divided from each other by three Corinthian columns. The interior of the eastern front has a pointed arch, and columns of no known order ; though the capitals approach nearer to the Corinthian than any other. The eight small arches which go round the tops of the windows within, are semi-circular, and have each at their spring the capital of a column, but no shaft attached to it ; the great arch of the recess is pointed, and the moulding that passes round it is fantastic in the extreme. Among other things seen there, are the representations of scaly armour, an owl, an eagle, a human figure, and an angel, all occupying separate compartments, and all distinct from each other.

"The exterior of the eastern front presents a still more singular mixture of style, as the pointed and the round arch are both used in the same range, and the ornaments of each are varied. In the lower cornice

large square piazza, encompassed with pillars ; and on the east, some poor remains of a great church, said to have been built by the Empress Helena, over the place where St. John Baptist was both imprisoned and beheaded."

are human heads, perhaps in allusion to the severed head of the Baptist; and there are here as fantastic figures as on the inside, the whole presenting a strange assemblage of incongruous ornaments in the most wretched taste.

“ The masonry appears in some parts to have been exceedingly solid, in others only moderately good, and in some places weak and paltry; and at the west end, in a piece of building, apparently added since the original construction of the church itself, are seen several blocks of sculptured stone, apparently taken from the ruins, and worked into the present masonry there.

“ On the inside of this ruined edifice is a small mosque, erected over the supposed dungeon in which St. John was executed; and an Arab family, who claim the guardianship of this sanctuary, have pitched their dwelling on the south-west angle of the great church, where it has the appearance of a pigeon-house. On learning that I was a Moslem, we were all admitted into this mosque, which we entered with becoming reverence. They have collected here the white marble slabs, found amid the ruins of the church, to form a pavement; and in one part we noticed three large pieces, with sculptured circles and bands on them, which were set up in the wall as tablets.

“ The mosque itself is a small oblong room, with steps ascending to an oratory, and its only furniture is a few simple lamps and some clean straw mats for prayer, the recess of the Caaba being in the southern wall. From the mosque, we descended by a narrow flight of steps to the subterranean chamber or dungeon of St. John, which had all the appearance of having been an ancient sepulchre. It was not more

than ten feet square; and had niches, as if for the reception of corpses, in arched recesses on each side. There was here, too, one of those remarkable stone doors, which seem to have been exclusively appropriated to tombs, resembling exactly in form and size those described in the Roman sepulchres at Oom Kais. The panneling, the lower pivot, and the sill in the ledge for receiving the bolt, were all still perfect; but the door was now unhung, and lay on its side against the wall."

In the court at the west end of the church are "two apertures leading down to a large subterranean reservoir for water, well stuccoed on the inside, and during the rains often filled to the brim."

The modern Sebaste is governed by its own shiekh, who is himself a husbandman: the natives pronounce the name of the place Subusta.

The route taken by Dr. Richardson now passes over the mountain to the east of Sebaste, and then descends to a ruined building called by the natives Beit Emireen (the house of the two princes), near a village of the same name, by a stream of water. "Leaving this valley," he continues, "we crossed the mountain to the left, and after travelling about an hour along a very rough and stony ravine, we came to the village of Gibba, which is surrounded with olive and pomegranate trees, the latter of which were in full blow, and occupies a lofty station to overlook a small valley. From Gibba, we proceeded along the valley to Sanour, which is a fort erected on an insulated mountain that springs up in the middle of the valley. It is commonly called Khallah Giurali, or Fort Jurali, from Giurali, (Jerar?) the name of the chief who commands the country. A few miles further on, we came to Abata, a pleasant village on our right, and similarly

situated to Gibba, among olive and pomegranate trees. The inhabitants are said to be particularly hospitable and kind to strangers. We did not stop to put their hospitality to the test, but continued our route along the narrow dell, and having crossed another mountain on the left, opened the beautiful vale of Esdraëlon, and the town of Jenin, pleasantly situated at the foot of the mountain. We descended to a level piece of stony ground which bore a tolerably good crop of thistles, and pitched our tents on the outside of the town, having travelled this day about eight hours and a half."

Sannour, or Sanhoor, called by Dr. Clarke Santorri, deserves a more particular notice. He makes it three hours, or nine miles, from Jenin. The castle, which he describes as very much resembling the old castellated buildings in England, is very strong: it held out against Djezzar Pasha, when he held the pashalic of Damascus, for two months, and he was compelled at last to raise the siege. In the time of the Crusades it must have been impregnable. "Yet," says Dr. Clarke, "there is no account of it in any author; and certainly it is not of later construction than the period of the holy wars." If the learned traveller has given the present name correctly, it would seem, both from the meaning and the language of the word, *holy tower*, to date from the Crusades. But, doubtless, the site is noticed by the older writers, under its original name. Their supposed silence, however, tempted Dr. Clarke to hazard the strange conjecture that it might be the site of Samaria; for, in his gallop through the Holy Land, he forgot to visit, or overlooked Sebaste! The hill commands the view to the northward of a fine broad valley, bounded by other hills on every side, about two miles in breadth

and five in length : the valley southward is narrower, and both are cultivated. The ascent is steep on all sides. The walls of the town are strongly built, "apparently," says Mr. Buckingham, "of old Saracenic work," and in circuit less than half a mile, with two gates in opposite quarters. The houses are well built, but the streets are narrow ; the inhabitants all Mahomedans. The governor (then Hadje Ahmed Jerar) is tributary to Damascus, but absolute within his own territory, which includes several towns and villages, with extensive lands around them, of which he is as it were the feudal lord. Hadje Ahmed is described as of a most amiable and patriarchal character ; and the aspect of the country bore the most pleasing marks of the benign influence of his mild and paternal government.

Jennin, or Genin, (pronounced Djenneen,) the ancient Ginaia, or Ginæa, and supposed to be the Geman of Josephus, was the frontier town of Samaria on the border of Galilee ; being situated at the entrance of the great plain. It is mentioned by Josephus as the scene of a battle between the Galileans, who were going up to Jerusalem to the feast of tabernacles, and the natives.* It is now a mere village, containing about 800 inhabitants ; but there are evidences of its having once been of much greater extent. There are the remains of a Christian convent on the outside of the walls, now partly occupied by a Turkish cemetery. Within the town, Dr. Clarke observed the ruins of a palace and a mosque, with marble pillars, fountains, and even piazzas, some in a very perfect state. An Arabic inscription over one of these buildings, purports

* Joseph. Wars, book ii. chap. 12. See also Antiq. book xx. chap. 6.

that it was erected by an individual of the name of Selim. As a fence to the gardens, Dr. Clarke noticed the *cactus ficus Indicus*, growing to so enormous a size, that the stem was larger than a man's body; and its gaudy blossoms made a most splendid show in the midst of its bristly spines.

The route from Jennin to Nazareth lies directly across the plain of Esdraelon, a distance of seven hours, or twenty-one miles. Nearly in the middle of the plain is the line of separation between the pashalics of Acre and of Damascus. The road to Tiberias, which we are now to follow, proceeds eastward along this beautiful vale; watered, in this part, by a fertilizing stream, which, says Dr. Richardson, "we crossed and re-crossed several times in our march. In four hours after leaving Jennin, we came to the source, where it issues in a large current from the rock, and is called *El Geleed*, or *the cold*. In two hours more we came to Bisan. The delightful vale of Esdraelon is but thinly inhabited, and not half cultivated or stocked with cattle. We did not pass a single village, and saw but few Bedoween encampments till we came near to Bisan. As we approached this miserable village, we gradually withdrew from the vale, and got upon an elevated rocky flat, covered with a thin and meagre sprinkling of earth; the vegetation which it bore was scanty, and quite brown from the lack of moisture. The valley of the Jordan began to open on our view, and, before we came up to the village, we passed the remains of a Roman fortress and a Roman theatre, with many vaults* and columns, on the left of our route. The village itself is a collection of the most miserable hovels, containing about

* Supposed to be the ruins of subterranean granaries.

200 inhabitants; and, on looking at their wretched accommodation, and comparing it with a Bedoween encampment that was spread out at a little distance in the valley, we were not surprised to hear that, in these countries, the *dwellers in tents* look on the *dwellers in towns* as an inferior class of beings."

The young emir, or chief of the Arabs of Bisan, who waited on Lord Belmore, arrayed in his black abba and yellow boots, is described as a mild-tempered, intelligent youth; but the rest of the inhabitants had the most ruffian-like and depraved appearance.

Bisan, the Bethsan or Bethshan of Scripture,* is the Scythopolis of the Greek and Roman writers. It was the largest city of the Decapolis, and the only one on that side of the Jordan. The theatre is quite distinct, and measures about 180 feet in length; it is completely filled with weeds. In one of the most concealed vomitories, Captain Mangles states, that they found twenty-four human skulls, with other bones. A viper was basking in one of the skulls, with his body twisted between the eyes,—“a good subject for a moralizer.” In some of the tombs which lie to the N.E. of the acropolis, without the walls, there remained sarcophagi; and, in a few instances, the doors were still hanging on their ancient hinges of stone; they observed also niches of a triangular shape for lamps. Two streams run through the ruins of the city, almost insulating the acropolis: over the one to the S.W. is a fine Roman bridge, beyond which may be seen the paved way which led to the ancient Ptolemais (Acre). These streams afterwards unite,

* Josh. xvii. 11; 1 Sam. xxxi. 12; 1 Kings iv. 12. It was one of the towns which Manasseh had in Issachar. To the wall of Bethsan the Philistines fastened the bodies of Saul and his three sons, after they had fallen in Mount Gilboa.

and are crossed by another bridge, having one high arch in the centre, and two smaller ones, which have been walled up; along the outer edge of this bridge, the wall of the city was continued; and on the hill, near the arch, the ruins of one of the gates of the city are distinguishable; there are some prostrate columns of the Corinthian order. The acropolis is a high circular hill, on the top of which are the traces of the ancient walls of the fortress.* Dr. Richardson noticed masses of ejected lava scattered round the village; and the mountains, he says, have the appearance of extinct volcanoes.

Pursuing the route to Tiberias, up the delightful plain of the Jordan, the traveller has on his left Mount Gilboa, which comes close to Bisan, and bounds the plain on the west. The natives still call it Djebel Gilbo. It is a lengthened ridge, rising up in peaks, about 800 feet above the level of the road, and probably 1000 feet above the level of the Jordan. On the east, the plain is bounded by a high mountain range, which forms part of Mount Gilead, so that the view on both sides is extremely interesting; and at the time of Dr. Richardson's journey (May), rich crops of barley, apparently over-ripe, added to the beauty of the landscape. After riding for nearly three hours, the route led them to the banks of the Jordan, where it is crossed by a large stone bridge, consisting of one large and two smaller arches. Here a large khan has been built for the accommodation of travellers who take the road to Damascus through the Decapolis and Mount Gilead. The river at this point is of a considerable depth, and between thirty and forty feet wide; the channel very stony, and the waters of a

* Irbv and Mangles, pp. 302, 303.

“ white sulphureous colour,” but free from any unpleasant smell or taste. Near Bisan, its width is one hundred and forty feet, and the current is much more rapid. Beyond the bridge, the plain of the Jordan narrows into a valley, and the river remains in sight till the traveller arrives at the shores of the Lake of Tiberias : a distance of about eight hours, or twenty-four miles from Bisan.*

Tiberias, still called by the natives Tabaria, or Tabbareeah, was anciently one of the principal towns of Galilee. It was built by Herod the Tetrarch, and named by him in honour of Tiberias the Roman emperor, with whom he was a great favourite.† Very considerable privileges were granted to those who chose to settle there, in order to overcome the prejudice arising from the city’s having been built on a site full of ancient sepulchres ; from which circumstance we may infer the existence of a former city

* The river Jordan, on issuing from the Sea of Galilee, flows for about three hours near the western hills : it then turns towards the eastern, on which side it continues its course for several hours, till, at *Korn-el-Hemar*, it returns to the western side. Burckhardt gives the following list of the torrents or rivulets which descend from the mountains on either side, leaving in summer numerous pools of stagnant water. From the western mountains, beginning at the southern extremity of the Lake of Tiberias, Wady Fedjaz, Ain-el-Szammera, Wady Djaloud, Wady-el-Byre, and Wady-el-Oeshe ; all to the north of Bisan. Below it, Wady-el-Maleh, Wady Medjedda (with a ruined town so called), Wady-el-Beydham (coming from the neighbourhood of Nablous), and Wady-el-Farah. From the eastern mountains, Sheriat-el-Mandhour, Wady-el-Arab, Wady-el-Koszeir, Wady-el-Taybe, and Wady-el-Seklab (near the village Erbayn) ; all to the north of the ford near Bisan. Beyond it, Wady Mous, Wady Yabes, Wady Amata, and Wady Zerka, which divide the district of Moerad from El Belka.

† Joseph. Antiq. lib. xviii. cap. 3 ; De Bell. lib. ii. cap. 8.

in the vicinity: this is supposed to have been the ancient Cinneroth or Kinnereth. Here, during a visit paid to the city by Herod Agrippa, the kings of Comagene, of Emessa, of the Lesser Armenia, of Pontus, and of Chalcis, met to do him honour, and were magnificently entertained.* After the downfall of Jerusalem, it continued to be, until the fifth century, the residence of Jewish rabbies and learned men; and was the seat of a patriarch, who acted as the supreme judge between persons of his own nation. The office was hereditary, and was supported with some lustre, under the Emperor Hadrian, in the person of Selim III.; but, in the year 429, it was suppressed, after subsisting 350 years, under nine or ten patriarchs. In the sixth century, according to Procopius, Justinian rebuilt the walls. In the seventh, A.D. 640, during the reign of the Emperor Heraclius, the city was taken by the Saracens under Caliph Omar.† Yet, in the eighth, it is mentioned in an Itinerary cited by Reland, as still containing many churches and Jewish synagogues. Pococke, without citing his authority, says, that the Jewish rabbins lived here till the eleventh century, but that the Jews had left the place above eight hundred years. It seems doubtful, however, whether it has ever been wholly deserted by them. Tiberias was an ancient seat of Jewish literature. A university was founded here by the patriarch, after the fall of Jerusalem; and it is remarkable, that there is a college of Jews in Tabaria at the present time: it would be very interesting to ascertain the date of its establishment. Dr. Richardson found six rabbies engaged in studying Hebrew

* Joseph. Antiq. lib. xix. cap. 7.

† Basnage's History of the Jews, cited by Van Egmont, vol. ii. p. 30. Clarke's Travels, vol. iv. p. 222.

folios. "They occupied two large rooms, which were surrounded with books, and said they spent their time entirely in studying the Scriptures and commentaries thereon. I regretted much," adds Dr. R., "that I had not been apprised of this institution at an earlier part of the day. Not having an interpreter with me, I could not turn my short interview to the same advantage that I should otherwise have done."

The modern town of Tabaria is situated close to the edge of the lake. It has tolerably high but ill-built walls on three of its sides, flanked with circular towers; on the fourth, it is open to the water. Its figure is nearly quadrangular; * according to Pococke, it is about a quarter of a mile in length, and half that in breadth; in circumference, therefore, about three quarters of a mile. Like all Turkish citadels, it has an imposing appearance from without; and its fortifications and circular towers give it more the aspect of a Moorish city than most of the towns in Palestine. But it exhibits the utmost wretchedness within the walls, one-fourth of the space being wholly unoccupied, and the few houses or huts which it contains are not built contiguously. The sheikh's house is described by Van Egmont as tolerably good, and indeed the only building that deserves the name; and even this owes its beauty to the ruins out of which it is built. Adjoining to it is a large handsome structure, which serves as a stable. Near the sheikh's house are the ruins of a very large castle, with some remains of towers, moats, and other works,

* Mr. Buckingham says, "in the form of an irregular crescent." "The southern wall approaches close to the beach; but the north-western angle of the northern wall, being seated on a rising ground, recedes some little distance from the water, and gives an irregular form to the enclosure."

which probably commanded the harbour. One of these works, facing the lake, has been turned into a mosque. On the rising ground to the northward of the ruin, stands the modern castle, which dates only a few years before the period of Pococke's visit. Hasselquist informs us, that it owes its erection to Sheikh Daker, a native of Tiberias, and at that time independent lord of the place, which he had recently defended against the Pasha of Seide. "He had no more than six small iron cannon in this work of defence; but he used another method, still more ancient than cannons, for defending forts. He ordered loose stones to be laid on the top of the wall, four feet high, which, in case of a siege, might be rolled down, and crush the besiegers." The marks of the siege were then to be seen on the walls. Pococke, who preceded Hasselquist about thirteen years, was at Tiberias when the fort was building, and they were strengthening the old walls with buttresses on the inside, the sheikh then having a dispute with the Pasha of Damascus. "They have often," he adds, "had disputes with the pashas of Damascus, who have come and planted their cannon against the city, and sometimes have beaten down part of the walls, but were never able to take it." The town has only two gates; one near the sheikh's house, facing the sea; the other, which was very large, is partly walled up, the city on that side being uninhabited.* The houses are described by Van Egmont as "very mean

* "There are two gates visible from without, one near the southern, and the other in the western wall; the latter, which is in one of the round towers, is the only one now open: there are appearances also of the town having been surrounded with a ditch, but this is now filled up with cultivable soil."—BUCKINGHAM.

and low cottages, some of stone, and others of dried mud, and can hardly be said to be above the ground. On the terraces, which even the huts in this country are not without, they build tents of rushes." Mr. Buckingham states, that there are two synagogues near the centre of the town, both of them inferior to that of Jerusalem, though similar in design; and, on the rising ground near the northern quarter, a small, but good bazar, and two or three coffee-sheds.

The only interesting relic of antiquity in the town, is the church dedicated to St. Peter; an oblong square edifice, arched over, said to be on the spot where the house of St. Peter was, though St. Peter lived at Capernaum.* It stands at the north-east corner of the town, close to the water's edge, and is described by Mr. Buckingham as a vaulted room, about thirty feet by fifteen, and perhaps fifteen feet in height: over the door is one small window, and on each side four others, all arched and open.† Van Egmont says,

* In justice to the original inventor of the legend, it should be mentioned, that this is a modern blunder of the monks. Bonifacius states, that the building erected by Helena marked the spot where our Lord appeared to Peter, after his resurrection; as recorded John xxi. 1.

† This seems to be the ancient church described by Dr. Clarke to which, he says, "we descended by steps, as into the church of St. Sophia at Constantinople, and some other early Christian sanctuaries, where the entrance resembles that of a cellar, daylight being rarely admitted. There is reason to believe," he adds, "that this was the first place of Christian worship erected in Tiberias, and that it was constructed as early as the fourth century. The roof is of stone, and it is vaulted. We could discover no inscription, nor any other clue to its origin.... Its arched stone roof, yet existing entire, renders it worthy of more particular attention."—Vol. iv. p. 215. Captain Mangles controverts the opinion of its remote antiquity; stating, that after they had been there a few days, they observed on one of the stones of the building, part of an inverted Arabic inscription.

that it is used at present as a stable ; and they accordingly put up their horses there. The ancient town extended about half a mile further to the south than the present walls, as is indicated by a great number of confused ruins ; and Pococke observed, that the suburbs extended still further in the same direction. Near the present town, he says, there are ruins of another church ; and further on, some signs of a large square building, about which lie several pillars, which might be the house of the government. Captain Mangles states, that “ at the *northern* extremity of the ruins are the remains of the ancient town, which are discernible by means of the walls and other ruined buildings, as well as by fragments of columns, some of which are of beautiful red granite.” This agrees with Van Egmont’s representation, that the old city began at some distance to the north of the present town, extending along the side of the lake beyond the Baths of Emmaus, which are about a mile from the modern town, to the south of it. “ In our way thither,” says the last-mentioned traveller, “ we plainly saw the foundations of the old city, and the remains of bulwarks erected on frustums of pillars. In short, the whole road to the bath, and even some distance beyond it, was full of ruins of walls ; and near it we saw the ruins of a gate.” These walls were continued to the mountains which confined the city towards the west, so that its breadth could not exceed half a mile. The wall beyond the baths, which runs from the lake to the mountain’s side, is, however, supposed by Mr. Bankes to be rather the fortification of Vespasian’s camp. Pococke places the baths a quarter of a mile south of the walls of old Tiberias. The ancient name of Emmaus, which signifies baths, is still preserved in the Arabic *Hamam*, by which the

place is now called. The waters are much resorted to, being esteemed good for all sorts of pains and tumours, and even for the gout. Dr. Richardson found the Pasha of Acre encamped here, with a numerous retinue; having been advised to use the baths, by his medical attendant, who was a Frank. At a little distance from him, Lady Hester Stanhope had taken up her residence in a mosque. "Not having any thermometer," says Dr. R., "I could not ascertain the temperature of the spring; but it is so hot, that the hand could not endure it; and the water must remain twelve hours in the bath, before it can be used; and then I should consider it as above 100°. It contains a strong solution of common salt, with a considerable intermixture of iron and sulphur." Pocke, who brought away a bottle of the waters, says, that they were found to hold a considerable quantity of "gross fixed vitriol, some alum, and a mineral salt." He observed a red sediment upon the stones. Van Egmont and Heyman state, that they resemble in quality those of Aix la Chapelle. "Our curiosity," they say, "led us to go into the bath, the water of which was so hot as not easily to be endured; but, to render it more temperate, we ordered the passage through which it runs into the basin, to be stopped. The inhabitants of Tiberias have built here a small house with a cupola; but there seems to have been formerly a much more splendid edifice, as the baths were very famous. The water rises something higher, whence it is conducted into a stone basin. This water is so salt as to communicate a brackish taste to that of the lake near it." Hasselquist has given a still more minute account, which Dr. Clarke has evidently overlooked in referring to him. "The fountain or source," he says, "is at the foot of a mountain, at the

distance of a pistol-shot from the Lake Gennesareth, and a quarter of a league from the coasts of Tiberias. The mountain consists of a black and brittle sulphureous stone, which is only to be found in large masses in the neighbourhood of Tiberias, but in loose stones also on the coast of the Dead Sea, as well as here. They cut millstones out of it in this place, which are sent by water from Acre to Egypt. I saw an incredible quantity of them at Damietta. The spring which comes from the mountain is in diameter equal to that of a man's arm, and there is one only. The water is so hot, that the hand may be put into it without scalding, but it cannot be kept there long: consequently, it is not boiling hot, but the next degree to it. It has a strong sulphureous smell. It tastes bitter, and something like common salt. The sediment deposited by it is black, as thick as paste, smells strongly of sulphur, and is covered with two skins, or cuticles, of which that beneath is of a fine dark-green colour, and the uppermost of a light rusty colour. At the mouth of the outlet, where the water formed little cascades over the stones, the first-mentioned cuticle alone was found, and so much resembled a *conferva*, that one might easily have taken this, that belongs to the mineral kingdom, for a vegetable production; but, nearer the river, where the water stood still, one might see both skins, the yellow uppermost, and under it the green." At that time (1750), the waters appear to have been neglected, and the "miserable bathing house" was not kept in repair.*

It seems at first difficult to account for the statement given by this usually correct writer, that there is but one spring, when Captain Mangles states that

* Voyages and Travels, p. 283.

there are three; but Mr. Buckingham's minute and lively description explains the apparent discrepancy.

“ Leaving the town at the western gate, we pursued our course southerly along its wall, and came to some scattered ruins of the old city of Tiberias; among which we observed many foundations of buildings, some fragments of others still standing, and both grey and red granite columns, some portions of the latter being at least four feet in diameter; but among the whole, we saw neither ornamented capitals nor sculptured stones of any kind, though the city is known to have been a considerable one.

“ In our way, we passed an old tree standing amid these ruins, and observed its branches to be hung with rags of every hue and colour, no doubt the offerings of those who either expected or had received benefit from the springs in the road to which it lay. Throughout the cliffs of the overhanging mountain on the west, are rude grottoes at different heights; and opposite to the tree are two arched caves, one of them having a square door of entrance beneath the arch, and both of them being apparently executed with care. We had not time to examine them, though we conceived them to have been most probably ancient sepulchres.

“ In less than an hour after our leaving the town, we arrived at the baths. The present building, erected over the springs here, is small and mean, and is altogether the work of Mahommedans. It is within a few yards of the edge of the lake, and contains a bath for males and a bath for females, each with their separate apartment annexed. Over the door of the former is an Arabic inscription; ascending to this door by a few steps, it leads to an outer room, with an open window, a hearth for preparing coffee, and a small

closet for the use of the attendant. Within this is the bath itself, a square room of about eighteen or twenty feet, covered with a low dome, and having benches in recesses on each side. The cistern for containing the hot water is in the centre of this room, and is sunk below the pavement; it is a square of eight or nine feet only, and the spring rises to supply it through a small head of some animal; but this is so badly executed, that it is difficult to decide for what it was intended. My thermometer rose here instantly to 130° , which was its utmost limit; but the heat of the water was certainly greater. It was painful to the hand as it issued from the spout, and could only be borne gradually by those who bathed in the cistern.

“ There is here only an old man and a little boy to hold the horses, and make coffee for the visitors; and those who bathe, strip in the inner room, and wash themselves in the cistern, without being furnished with cloths, carpets, cushions, or any of the usual comforts of a Turkish bath. The whole establishment, indeed, is of the poorest kind, and the sight of the interior is rather disgusting than inviting.

“ At this bath we met with a soldier whom they called Mahommed Mamlouk, and I learnt that he was a German by birth, having become a Mamlouk and Mahomedan when a boy. He was now the hasnadar or treasurer to the Agha of Tabareeah, and was so completely a Turk as to profess, that he would not willingly return to his native country, even if he could do so under the most favourable circumstances. He spoke the Turkish and Arabic languages equally well; and it was in the latter that we conversed, as he had entirely forgotten his native tongue, though not more than thirty-five years of age.

“ Besides the spring which supplies the present baths, there are several others near it, all rising close to the edge of the lake, and all equally hot, finely transparent, and slightly sulphureous, resembling exactly the spring at El-Hame. There are also extensive ruins around, which are most probably the remains of Roman edifices ; though that which has been taken for the remains of a theatre, appears rather to have been the choir of an early Christian church. Among them all, there is nothing, however, either interesting or definite. We quitted this spot to return to the town, and in our way by the bath, saw a party of Jewish women just coming out from the female apartment. Their conversation was in German ; and, on inquiry, they said that they had come from Vienna with their husbands, to end their days in the land of their fathers. In our way back from hence, we were met by a party of Moslems, who conceiving me, from my dress and white turban, to be of their faith, gave us the usual salute, which I returned without scruple ; but our guide was so shocked at the interchange of forbidden salutations between a Christian and a Mohammedan, that he expressed his confidence in its ending in some unlucky accident to us. To avert this, however, from his own head, he took a large stone from the road, and after spitting on it, turned that part towards the north, repeating a short Arabic prayer at the same time. Besides the present incident, I had observed on several other occasions, that, in this country, set forms of expressions are regarded as appropriate to men of different faiths, and even different ranks in life ; and that therefore nothing is more necessary for a traveller, than to acquaint himself with those minute shades of difference ; as they serve, like the watch-

word of an army, to distinguish friends from foes ; and any errors therein might produce the most alarming consequences.

“ On our way we met a Jewish funeral, attended by a party of about fifty persons, all male. A groupe of half a dozen walked before, but without any apparent regard to order, and all seemed engaged in humming indistinctly hymns, or prayers, or lamentations ; for they might have been either, as far as we could distinguish by the tone and the manner of their utterance. The corpse followed, wrapped in linen, without a coffin, and slung on cords between two poles borne on men’s shoulders, with its feet foremost. A funeral service was said over it at the grave, and it was sunk into its mother earth in peace.”

This traveller notices some ancient baths, to the north of Tiberias also, which appear to have escaped the observation of preceding travellers. About an hour from Tiberias, pursuing a northward course along the border of the lake, he came to the remains of three, close to the water’s edge, which he describes as so many large circular cisterns, quite open, and not appearing to have ever been inclosed in a covered building. “ They were all,” he continues, “ nearly of the same size ; the one around the edge of which I walked, being eighty paces in circumference, and from twelve to fifteen feet deep. Each of these was distant from the other about one hundred yards, ranging along the beach of the lake, and each was supplied by a separate spring, rising also near the sea. The water was in all of them beautifully transparent, of a slightly sulphureous taste, and of a light-green colour, as at the bath near Oom Kais ; but the heat of the stream here was scarcely greater than that of the atmosphere, as the thermometer in the air stood at

84°, and when immersed in water, rose to 86°. The first of these circular cisterns had a stone bench or pathway running round its interior, for the accommodation of the bathers, and the last had a similar work on the outside ; in the latter, a number of small black fish were seen swimming. Each of the baths were supplied by a small aqueduct from its separate spring ; and there were appearances of a semi-circular wall having inclosed them all within one area.

Mr. Jolliffe reports the estimated number of inhabitants to be 4000, two-thirds of which are Jews. Burckhardt's account agrees with this as to numbers ; but he makes the proportion of Jews only one-fourth.* There are, he says, from one hundred and sixty to two hundred Jewish families, of which forty or fifty are of Polish origin ; the rest are Jews from Spain, Barbary, and different parts of Syria. The quarter which they occupy in the middle of the town, had lately been much enlarged by the purchase of several streets, so that their numbers appear to be on the increase. Tiberias holds out to the Jews peculiar advantages. They enjoy here perfect religious freedom ; besides which, Tiberias is one of the four holy cities of the Talmud, the other three being Saphet, Jerusalem, and Hebron. "It is esteemed holy ground," Burckhardt states, "because Jacob is supposed to have resided here,† and because it is situated on the Lake of Gennesareth ; from which, according to the

* Mr. Buckingham says, that, according to the opinion of the best-informed residents, the population does not exceed 2000 souls, of whom about half are Jews.

† Perhaps not the patriarch, but some great rabbin of that name. Burckhardt speaks of a great rabbin, who, he was informed, lies buried at Tiberias, with 14,000 of his scholars round him !

most generally received opinion of the Talmud, the Messiah is to rise. It is a received dogma, that the world will return to its primitive chaos, if prayers are not addressed to the God of Israel, at least twice a week in the four holy cities. On this account, Jewish devotees from all parts flock to these cities; and three or four missionaries are sent abroad every year, to collect alms for the support of these religious fraternities, who do not fail successfully to plead this imminent danger as an argument for liberal contributions. One missionary is sent to the coasts of Africa from Damietta to Mogadore; another to the coasts of Europe from Venice to Gibraltar; a third to the Archipelago, Constantinople, and Anatolia; and a fourth through Syria. The charity of the Jews of London is appealed to from time to time; but the Jews of Gibraltar have the reputation of being more liberal than any others, and are stated to contribute from 4 to 5000 Spanish dollars annually. The Polish Jews settled at Tabaria, are supported almost entirely by their rich countrymen in Bohemia and Poland; and the Syrian Jews are said to be very jealous of them. When a fresh pilgrim arrives, bringing a little money with him, the exorbitant demands which are made on him by his brethren, either for rent, or on some other pretence, soon deprive him of it, and leave him a pensioner on his nation. The missionaries generally realize some property, as they are allowed ten per cent. upon the alms they collect. But many of the Jews, who have been led to beg their way to Palestine by their delusive representations, are ill satisfied with the Land of Promise; and some few are fortunate enough to find their way home again. The greater number, however, console themselves with the

inestimable advantage of laying their bones in the Holy Land.

The Jewish devotees pass the whole day in the schools or the synagogue, reciting the Old Testament and the Talmud, both of which many of them know entirely by heart. They all write Hebrew; but their learning, Burckhardt says, seems to be on a level with that of the Turks. He mentions some beautiful copies of the Pentateuch, written on a roll of leather, which he saw in the Syrian synagogue: no one could inform him of their age or history. The libraries of the two schools are moderately stocked with Hebrew books, printed chiefly at Vienna and Venice. They observe here, he says, a singular custom in the public service. "While the rabbin recites the psalms of David, or the prayers extracted from them, the congregation frequently imitate, by their voice or gesture, the meaning of some remarkable passages: for example, when the rabbin pronounces the words, 'Praise the Lord with the sound of the trumpet,' they imitate the sound of the trumpet through their closed fists. When 'a horrible tempest' occurs, they puff and blow to represent a storm; or should he mention the cries of the righteous in distress, they all set up a loud screaming." And sometimes, we are told, these imitative accompaniments are carried on in a singular sort of fugue or concert; while some are blowing the storm, others having already begun the cries of the righteous!

The Jews marry at a very early age. It is not uncommon, Burckhardt affirms, to see fathers of thirteen years of age, and mothers of eleven. On the occasion of a wedding, they traverse the town in pompous procession, carrying before the bride the plate

of almost the whole community; and they feast in the house of the bridegroom for seven successive days and nights. "The wedding-feast of a man who has about 50*l.* a-year, (and no Jew can live with his family on less,) will often cost more than 60*l.*" Yet, few of them are rich, or carry on any merchandize. When Burckhardt was at Tiberias, there were only two Jew merchants resident there, who were men of property; and they were styled by the devotees, *kafers*, or unbelievers. The Rabbin of Tiberias is under the great Rabbin of Szaffad (Saphet), who pronounces final judgement on all contested points of law and religion.

The Christian community consists only of a few families,—Mr. Buckingham says, about twenty, of the Catholic communion.* They enjoy great liberty, and are on a footing of equality with the Turks. The difference of treatment which the Christians experience from the Turks, in different parts of Syria, is very remarkable. It depends very much on the character of the local government. At the time of Burckhardt's visit, Tabaria, which, with its district of ten or twelve villages, forms part of the pashalik of Acre, was under the mild and tolerant government of Soleiman Pasha, the successor of Djezzar. "At Szaffad," says that enterprising traveller, "where is a small Christian community, the Turks are extremely intolerant: at Tiberias, on the contrary, I have seen Christians beating Turks in the public bazar." A bazar had been lately built, in which he counted a dozen retail shops. "The traffic of the inhabitants is principally with the Bedouins of the Ghor and of the

* Yet Dr. Clarke says, they are numerous, and that he was convinced of this by the multitude he saw coming from the morning service of the church.

district of Szaftad. The shopkeepers repair every Monday to the khan at the foot of Mount Tabor where a market called Souk-el-Khan is held, and where the merchandize of the town is bartered, chiefly for cattle. The greater part of the inhabitants cultivate the soil, which produces wheat, barley, dhourra, tobacco, melons, grapes, and a few vegetables. About 350 lbs. of melons sell for about eight shillings. The heat of the climate would enable them to grow almost any tropical plant." There is, however, "little art at Tiberias, and less industry." "I had broken," says Dr. Richardson, "the mouth-piece of my pipe at Bisan, and could not find in all Tiberias a person who could make a tube for it ; yet every person here, both men and women, smoke. There are many Turks, and a still greater number of Jews, in Tiberias. A respectable-looking, rich Jew passes himself off as European consul ; though by whom constituted, or for what purpose, I cannot say. However, he thought proper to pay his respects to the Pasha, dressed in the European costume : he wore a scarlet coat and cocked hat, tight small-clothes, silk stockings, shoes and buckles ; he rode upon an ass, and carried a cochlico umbrella above his head. He was a thin, meagre, old man, between seventy and eighty years of age. His appearance was highly grotesque and abundantly amusing to all the spectators."

It is remarkable, that there are no fishing-boats at Tiberias. The fish are caught with casting-nets, thrown from the rocks or from the beach ; a method which must obviously yield a very small quantity, compared to what could be obtained by boats. The consequence is, that fish is sold at the same price per pound as meat. Pocke went on the lake in a boat which was kept in order to fetch wood from the other

side. But, when Captain Irby and his companions were at Tiberias, not a single boat of any description was to be seen on the lake. "The fishery," Burckhardt says, "is rented at seven hundred piastres per annum; but the only boat that was employed on it by the fishermen, fell to pieces last year (1811), and such is the indolence of these people, that they have not yet supplied its loss." The northern part of the lake, he says, is full of fish, but he did not see one at the southern extremity. The most common species are the *binni*, or carp, and the *mesht*, a flat fish about a foot long and five inches broad. Their flavour is reported to be excellent, and the commonest sort is the best. Captain Mangles describes it as a species of bream, equal to the finest perch. According to Hasselquist, the same kind is met with here as in the Nile: he specifies *charmuth*, *silurus*, *bænni*, *mulsil*, and *sparus Galilæus*. Some are very large, living here in quiet security, being never disturbed by boats or vessels, nets or hooks.

LAKE OF TIBERIAS.

THIS inland sea, or more properly lake, which derives its several names, the Lake of Tiberias, the Sea of Galilee, and the Lake of Gennesareth, from the territory which forms its western and south-western border, is computed to be between seventeen and eighteen miles in length, and from five to six in breadth.* The mountains on the east come close to

* According to Josephus. Dr. Richardson, misled by Sandys, makes it "about twelve miles long and six broad." Dr. Clarke says: "Of its length we could not form any accurate opinion, because its southern extremity, winding behind distant mountains, was concealed from our view; but we inclined rather to

its shore, and the country on that side has not a very agreeable aspect: on the west, it has the plain of Tiberias, the high ground of the plain of Hutin, or Hottein, the plain of Gennesareth, and the foot of those hills by which you ascend to the high mountain of Saphet. To the north and south it has a plain country, or valley. There is a current throughout the whole breadth of the lake, even to the shore; and the passage of the Jordan through it is discernible by the smoothness of the surface in that part. Various travellers have given a very different account of its general aspect. According to Captain Mangles, the land about it has no striking features, and the scenery is altogether devoid of character. "It appeared," he says, "to particular disadvantage to us after those beautiful lakes we had seen in Switzerland; but it becomes a very interesting object, when you consider the frequent allusions to it in the Gospel narrative." Dr. Clarke, on the contrary, speaks of the uncommon grandeur of this memorable scenery. "The Lake of Gennesareth," he says, "is surrounded by objects well calculated to heighten the solemn impression" made by such recollections, and "affords one of the most striking prospects in the Holy Land. Speaking of it comparatively, it may be described as longer and finer than any of our Cumberland and Westmoreland lakes, although perhaps inferior to Loch Lomond. It does not possess the vastness of the Lake of Geneva, although it much resembles it in certain points of view. In picturesque beauty, it comes nearest to the Lake of Locarno in Italy, although it is destitute of

the statement of Hegesippus, as applied by Reland to the text of Josephus: this makes it to equal 140 *stadia*, or seventeen miles and a half." Its breadth he judged to be not less than six miles.

any thing similar to the islands by which that majestic piece of water is adorned. It is inferior in magnitude, and in the height of its surrounding mountains, to the Lake Asphaltites." Mr. Buckingham may perhaps be considered as having given the most accurate account, and one which reconciles in some degree the differing statements above cited, when, speaking of the lake as seen from Tel Hoom, he says—that its appearance is grand, but that the barren aspect of the mountains on each side, and the total absence of wood, give a cast of dulness to the picture; this is increased to melancholy by the dead calm of its waters, and the silence which reigns throughout its whole extent, where not a boat or vessel of any kind is to be found.

Among the pebbles on the shore, Dr. Clarke found pieces of a porous rock resembling *toad-stone*, its cavities filled with zeolite. Native gold is said to have been found here formerly. "We noticed," he says, "an appearance of this kind, but, on account of its trivial nature, neglected to pay proper attention to it. The water was as clear as the purest crystal, sweet, cool, and most refreshing. Swimming to a considerable distance from the shore, we found it so limpid that we could discern the bottom covered with shining pebbles. Among these stones was a beautiful, but very diminutive kind of shell, a nondescript species of *Buccinum*, which we have called *Buccinum Galilæum*. We amused ourselves by diving for specimens; and the very circumstance of discerning such small objects beneath the surface, may prove the high transparency of the water." The situation of the lake, lying as it were in a deep basin between the hills which enclose it on all sides, excepting only the narrow entrance and outlets of the Jordan at either

end, protects its waters from long-continued tempests: its surface is in general as smooth as that of the Dead Sea. But the same local features render it occasionally subject to whirlwinds, squalls, and sudden gusts from the mountains, of short duration: especially, when the strong current formed by the Jordan is opposed by a wind of this description from the S.E., sweeping from the mountains with the force of a hurricane, it may easily be conceived that a boisterous sea must be instantly raised, which the small vessels of the country would be unable to resist. A storm of this description is plainly denoted by the language of the evangelist, in recounting one of our Lord's miracles. "There *came down* a storm of wind on the lake, and they were filled with water, and were in jeopardy.....Then he arose, and rebuked the wind and the raging of the water; and they ceased, and there was a calm."*

There were fleets of some force on this lake during the wars of the Jews with the Romans, and very bloody battles were fought between them. Josephus gives a particular account of a naval engagement between the Romans under Vespasian, and the Jews who had revolted during the administration of Agrippa. Titus and Trajan were both present, and Vespasian himself was on board the Roman fleet. The rebel force consisted of an immense multitude, who, as fugitives after the capture of Tarichæa by Titus, had sought refuge on the water. The vessels in which the Romans defeated them, were built for the occasion, and yet were larger than the Jewish ships. The victory was followed by so terrible a slaughter of the Jews, that nothing was to be seen, either on the lake

* Luke viii. 23, 24.

or its shores, but the blood and mangled corpses of the slain, and the air was infected by the number of dead bodies. Six thousand five hundred persons are stated to have perished in this naval engagement and in the battle of Tarichæa, besides twelve hundred who were afterwards massacred in cold blood by order of Vespasian, in the amphitheatre at Tiberias, and a vast number who were given to Agrippa as slaves.*

Of the numerous towns which formerly flourished on the shores of this lake, few traces now remain, and there is some difficulty in determining even the sites of those whose names have come down to us. About an hour and a quarter to the northward of Tiberias, following the course of the lake, is a small Mahomedan village called Migdal, † (which signifies in Hebrew a tower,) where there are considerable remains of a very indifferent castle, that may possibly have given its name to the place. It is seated near the edge of the lake, beneath a range of high cliffs, in which are seen small grottoes or caves. The ruins consist of an old square tower and some larger buildings of rude construction, apparently ancient. It is generally supposed that this is the Magdala of the Gospels, and the Migdal of the earlier Scriptures. ‡ But Pococke objects against this opinion, that Magdala seems to have been in the same direction as Dalmanutha, which he supposes to have been on the eastern coast. This, however, is far from certain. He places it at the S.E. corner of the plain, which, he says, “ must be what Josephus calls the country of Gennesareth, and which he describes as thirty stadia long from north to south, and twenty broad, that is,

* Joseph. Wars, book iii. chap. 17.

Burckhardt writes it El Medjdel.

‡ Matt. xv. 39. Joshua xix. 38.

from the Vale of Doves (Wady Hymam) to the sea." "This plain," he adds, "is a very fertile spot of ground. About the middle of the plain, or rather towards the north side, there is a very fine fountain, about one hundred feet in diameter, enclosed with a circular wall six feet high, on which account it is called the round fountain: it runs off in a stream through the plain into the lake, and is probably the fountain mentioned by Josephus, by the name of Cesaina, as watering this plain. The water seems to be that which was called the spring of Capernaum, from which one may suppose that Capernaum was at the lake where this rivulet falls into it."*

Burckhardt and Captain Mangles describe, half an

* "The country also that lies over against this lake hath the same name of Gennesareth. Its nature is wonderful, as well as its beauty: its soil is so fruitful that all sorts of trees can grow upon it, and the inhabitants accordingly plant all sorts of trees there; for the temper of the air is so well mixed that it agrees very well with those several sorts; particularly walnuts, which require the coldest air, flourish there in vast plenty; there are palm-trees also, which grow best in hot air; fig-trees also and olives grow near them, which yet require an air that is more temperate. One may call this place the ambition of nature, where it forces those plants that are naturally enemies to one another, to agree together. It is a happy contention of the seasons, as if every one of them laid claim to this country; for it not only nourishes different sorts of autumnal fruit beyond men's expectation, but preserves them also a great while. It supplies men with the principal fruits, with grapes and figs continually, during ten months of the year, and the rest of the fruits as they become ripe together through the whole year. For besides the good temperature of the air, it is also watered from a most fertile fountain. The people of the country call it *Capharnaum*. Some have thought it to be a vein of the Nile, because it produces the *coracin* fish as well as that lake does which is near to Alexandria. The length of this country extends itself along the banks of this lake, that bears the same name, for thirty furlongs, and is in breadth twenty. And this is the nature of that place."—JOSEPHUS, *Wars*, book iii. chap. 10, § 8.

hour to the west of Magdala, on the northern side of the entrance of a wady or ravine, a curious ancient fortification to which the natives give the name of the Castle of the Pigeons (*Kalaat Hamam*), on account, Burckhardt says, of the vast quantity of wild pigeons that breed there. A high perpendicular cliff projects so as to form a natural barrier on two sides of a triangle, and the remaining side is defended by a wall of rough masonry with numerous projecting turrets. "It is certainly very antique, and Mr. Bankes thinks, prior to the time of the Romans. It may possibly," adds Captain Mangles, "be the ancient Jotapata." This conjecture, however, is not supported by the description, which hardly agrees with the situation of Jotapata as given by Josephus.* It is evidently the same place as Pococke refers to under the name of the Valley of Doves (or Pigeons). "Two miles N.E. of Hutin," he says, "and north of the plain of Hutin, is a narrow pass called Waad Hymam (the Valley of Doves), which is a descent between two rocky mountains into the plain of Gennesareth, which is westward of the middle part of the Sea of Tiberias. These mountains are full of sepulchral grotts, which probably belonged to the towns and villages near. On the north side of the hill, over the plain of Gennesareth, there is a fortress cut into the perpendicular rock a considerable height, with a great number of apartments; the ascent to which is very steep. It is said by some to be the work, at least the improvement, of Feckerdine." † He goes on to state, as the

* Wars, book iii. chap. 7, § 7.

† With this, Burckhardt's description accurately agrees. "In the calcareous mountain are many natural caverns, which have been united together by passages cut in the rock, and enlarged in

reason of his mentioning this pass so particularly, that south of it, in the plain of Hutin, and about two miles west of the Sea of Tiberias, are the ruins of a town or large village, which still bears the name of Bait-sida, and must have been the ancient Bethsaida of Galilee. "There are ruins of a large cistern and other buildings here, and particularly great remains of a church, and of a very fine worked door-case to it, and some columns." The Bethsaida to which Philip-the Tetrarch gave the name of Julias,* in honour of Cæsar's daughter, the learned author concludes to have been a different place; it was situated in the lower Gaulonitis; and he contends, that as its name was changed before our Lord frequented these parts, it would not have been referred to by the evangelist under any other appellation. It is certain, indeed, that the Bethsaida of the evangelists, as well as Chorazin and Capernaum with which it is associated, was in Galilee.†

order to render them more commodious for habitation. Walls also have been built across the natural openings, so that no person could enter them except through the narrow communicating passages; and wherever the nature of the almost perpendicular cliff permitted it, small bastions were built to defend the castle, which has been thus rendered almost impregnable. The perpendicular cliff forms its protection above, and the access from below is by a narrow path, so steep as not to allow of a horse mounting it. In the midst of the caverns several deep cisterns have been hewn." The place might, he thinks, shelter about 600 men; and he supposes it to be the work of some powerful robber about the time of the Crusades, as a few vaults of communication, with pointed arches, denote Gothic architecture.—*Travels in Syria*, p. 331.

* There was another Julias, in Perea, on the east side of the lake, the ancient name of which was Betherampta. This was built by Herod Antipas. See Josephus, *Jewish Wars*, book ii. chap. 9.

† John xii. 21. Matt. xi. 21, 23.

With regard to Chorazin, Pococke says that he could find nothing like the name except at a village called *Gerasi*, which is among the hills west of the place called *Telhoue* in the plain of Gennesareth. Dr. Richardson, in passing through this plain, inquired of the natives whether they knew such a place as Capernaum? They immediately rejoined, "Cavernahum wa Chorasi, they are quite near, but in ruins." This evidence sufficiently fixes the proximity of Chorazin to Capernaum, in opposition to the opinion that it was on the east side of the lake; and it is probable that the *Gerasi* of Pococke is the same place, the orthography only being varied, as Dr. Richardson's *Chorasi*.

Capernaum was on the sea-coast, on the borders of Zabulon and Naphthali.* Mr. Buckingham mentions an Arab station, said to have been formerly called *Capharnaom*, upon the edge of the lake, from nine to twelve miles N.N.E. of Tiberias, bearing at present only the name of *Talhewn*, †—the *Telhoue* of Pococke, who describes it as lying at the eastern foot of the hills north of the plain of Gennesareth, and supposes (but it is evidently an erroneous conjecture) that it is the ancient *Tarichea*. The ruins, he says, extend considerably to the north along the lake. Among them he saw the remains of a small church, of white marble, with some pilasters about it; he observed also a round port for small boats. Mr. Buckingham says: "Tal-hhewn, though now only a station of Bedouins, appears to have been the site of some considerable settlement, as ruined buildings, hewn stones, broken pottery, &c., are scattered around

* Matt. iv. 13.

† Burckhardt writes it *Tel Hoom*, which is somewhat nearer the supposed ancient name.

here over a wide space. The foundations of a large and magnificent edifice are still to be traced here, though there remains not sufficient of the building itself to decide whether it was a temple or a palace. It appears to have had its greatest length from north to south, and thus presented a narrow front towards the lake. The northern end of the building is sixty-five paces in length; and, as the foundation of the eastern wall appears to extend from hence down close to the sea, it must have been nearly four times that measurement, or two hundred paces in extent. Within this space are seen large blocks of sculptured stone, in friezes, cornices, mouldings, &c., and among them two masses which looked like pannels of some sculptured wall. I conceived them at first to have been stone doors, but they were too thick for that purpose, and had no appearance of pivots for hinges; nor could they have been sarcophagi, as they were both perfectly solid. The sculpture seems to have been originally fine, but is now much defaced by time. The block was nine spans long, four and a half spans wide, and two spans thick in its present state, and lay on its edge against other hewn stones.

“ Among the singularities we noticed here, were double pedestals, double shafts, and double capitals, attached to each other in one solid mass, having been perhaps thus used at the angles of colonnades. There were at least twenty pedestals of columns within this area, occupying their original places, besides many others overturned and removed, and all the capitals we saw were of the Corinthian order and of a large size.

“ Near to this edifice, and close upon the edge of the lake, are the walls of a solid building, evidently constructed with fragments of the adjacent ruins, as

there are seen in it shafts of pillars worked into the masonry, as well as pieces of sculptured stones intermingled with plain ones. This small building is vaulted within, though the Arabs have raised a flat terrace on its roof; and a poor family, with their cattle, now use the whole for their dwelling.

“To the north-east of this spot, about two hundred yards, are the remains of a small domestic bath, the square cistern, and channels for supplying it with water, being still perfect; and close by is a portion of the dwelling to which it was probably attached, with a narrow winding stair-case on one of its sides. The blocks of the great edifice are exceedingly large; and these, as well as the materials of the smaller buildings and the fragments scattered around in every direction, are chiefly of the black porous stone which abounds throughout the western shores of the lake. Some masses of coarse white marble are seen, however, in the centre of the large ruin, and some subterraneous work appears to have been constructed there of that substance. The whole has an air of great antiquity, both from its outward appearance and its almost complete destruction, but the style of the architecture is evidently Roman.”

Upon what authority this site is said to have borne the name of Capernaum, does not appear; but it must be very strong to overbalance the obvious objections to the conjecture. In the first place, Dr. Richardson's information is positive, that the ruins of Capernaum still retain their ancient name. Secondly, there is no reason to suppose that that town was ever a place of such consequence as these ruins indicate. Its being “exalted to heaven”* is to be understood

* Matt. xi. 23.

of its having had our Lord for an inhabitant. Further, the modern appellation is a strong presumption against the supposition, as the Arabs never change the ancient names, except by corrupting them. Van Egmont and Heyman mention another place, about three hours' journey from Tiberias, "where are the ruins of a city which seems to have been large: the country people call it Misdal, and pretended it to be the ancient Capernaum." To this it has probably no better claim than Talhewn has; but the statement shews how little dependence is to be placed on vague reports of the kind, unsupported by the present names of the places. Assuredly, none of the country people know what any place, that has lost its ancient appellation, used to be called eighteen hundred years ago.

Burckhardt states, that at *Tel Hoom*, there is a well of salt water called *Tennour Ayoub*, and the rivulet El Eshe empties itself into the lake just by. At some short distance, more to the S.W., is a spring near the border of the lake, called *Ain Tabegha*, with a few houses and a corn-mill; but the water is so strongly impregnated with salt as not to be drinkable. This must be the place which Mr. Buckingham calls *Tahhbahh*, where he found only one Arab family; but he states that there are several hot springs here, of the same nature as those below *Oom Kais*, but much more copious. "Around them," he says, "are remains of four large baths, each supplied by its own separate spring, and each having an aqueduct for carrying off its superfluous waters into the lake, from which they are distant about three hundred yards. The most perfect of these baths is an open octangular basin of excellent masonry, stuccoed on the inside, being one hundred and five paces in circumference, and about twenty-five feet in depth. We descended

to it by a narrow flight of ten stone steps, which lead to a platform about twelve feet square, and elevated considerably above the bottom of the bath, so that the bathers might go from thence into deeper water below. This large basin is now nearly filled with tall reeds, growing up from the bottom; but its aqueduct, which is still perfect, and arched near the end, carries down a full and rapid stream to turn the mill erected at its further end. On the sides of this aqueduct are seen incrustations similar to those described on the aqueduct of Tyre, leading from the cisterns of Solomon at Ras-el-ayn, and occasioned, no doubt, by the same cause. The whole of the work, both of the baths and its aqueduct, appears to be Roman; and it is executed with the care and solidity which generally mark the architectural labours of that people. At a short distance beyond this, to the eastward, is a small circular building called Hemmam-el-Aioobe, or the Bath of Job, but it is apparently of the same age as those near it."

To the south of Tabegha, returning towards Tiberias, and still keeping the border of the lake, is a ruined khan, called Khan Mennye or Munney; a large and well-constructed building. "Here begins," says Burckhardt, (coming from the north,) "a plain of about twenty minutes in breadth, to the north of which the mountain stretches down close to the lake. That plain is covered with the tree called *doum* or *theder*, which bears a small yellow fruit like the *saarour*.* It was now about mid-day, and the sun

* Pococke, evidently referring to the same fruit, describes it as "a little sort of apple, which is not disagreeable; it grows on a thorny tree, and, they say, ripens at all seasons. . . If I do not mistake," he says, "it is the *nabbok*."

intensely hot ; we therefore looked about for a shady spot, and reposed under a very large fig-tree, at the foot of which a rivulet of sweet water gushes out from beneath the rocks, and falls into the lake at a few hundred paces distant. The tree has given its name to the spring, Ain-el-Tin : near it are several other springs, which occasion a very luxuriant herbage along the borders of the lake." * This is undoubtedly the plain of Gennesareth, described by Josephus in such glowing language ; and the Ain-el-Tin must be " the fountain of Capernaum." † Here we have still the fig-tree asserting its claim to the soil, as mentioned by Josephus, as well as the doom, a species of palm. " The pastures of Mennye, Burckhardt adds, " are proverbial for their richness among the inhabitants of the neighbouring countries. High reeds grow along the shore, but I found none of the aromatic reeds and rushes mentioned by Strabo."

Here then, if the authority of Josephus may be built upon, we should expect to find traces of the ancient Capernaum. ‡ Between Khan Mennye and El Medjdel, a distance of about three miles, there occurs no modern village. It remains for future travellers to pursue the inquiry, and ascertain whether any thing remains besides the name of that once favoured town ; or whether our Saviour's denuncia-

* Travels in Syria, p. 319.

† See preceding note at p. 290.

‡ From comparing the parallel passages, Matt. xiv. 34, and John vi. 23, 24, it would appear, that Capernaum was certainly in the land of Gennesareth, and not far from Tiberias. Churches were built, by order of Constantine, at Capernaum, Tiberias, and Sepphoury. Some traces of such an edifice will probably remain to identify the site—unless Tel Hoom was even at that time taken for Capernaum.

tion against it has been literally accomplished, that it should be cast down as it were into the grave.*

“ In thirty-eight minutes from Khan Mennye,” continues Burckhardt, “ we passed a small rivulet, which waters Wady Lymoun. At about an hour’s distance from our road, up in the mountain, we saw the village Sendjol, about half an hour to the west of which lies the village Hottein. In forty-five minutes we passed the large branch of the Wady Lymoun. The mountains which border the lake, here terminate in a perpendicular cliff, which is basaltish, with an upper stratum of calcareous rock; and the shore changes from the direction S.W. by S. to that of S. by E. In the angle stands the miserable village El Medjdel, one hour distant from Ain-el-Tin. The Wady Hamam branches off from Medjdel. Proceeding from hence, the shore of the lake is overgrown with defle (*solanum furiosum*), and there are several springs close to the water’s side. At the end of two hours and a quarter from Ain-el-Tin, we reached Tabaria.” †

We must now, for the present, take leave of the immediate vicinity of this consecrated lake, and proceed to explore the tract of country which lies westward of Tiberias; having yet to visit Nazareth, the place where our Lord was brought up; Mount Tabor, the supposed site of the transfiguration; and some other sites of peculiar interest.

* *Hades*, rendered ‘hell’ by our translators, Matt. xi. 23, h. e. *miserrima et valde abjecta erit tua conditio.*—Schleusner.

† Burckhardt’s Travels in Syria, pp. 320, 321.

FROM TIBERIAS TO NAZARETH.

THERE are two direct roads to Nazareth ; one by Kefer-Sebt and El Khan ; the other by Louby, which lies more to the south ; but travellers usually diverge a little from the direct route to visit some of the sacred places. The distance is computed to be nearly twenty miles. We here take for our guides Burckhardt and Dr. Richardson.

In one hour from Tabaria, the traveller passes a spring called *Ain-el-Rahham*. About half an hour further, he passes a rocky spot, with heaps of stones scattered around, called *Khamsi Khabshaat*, or "the place of the five loaves," from a belief that our Lord here wrought the miracle of feeding the five thousand with five loaves and two fishes. A large black stone is shewn as that on which he sat. Unfortunately, however, for the credit of the tradition, the miracle alluded to appears to have been wrought on the opposite side of the Sea of Tiberias.* Moreover it is, Mr. Buckingham says, "on the top of a high and rocky hill ; so that it does not correspond to the local features of the place described in any one particular, and may be cited as another proof of the bungling ignorance of those blind guides who so proudly call themselves the guardians of the holy places." Mr. Burckhardt mentions a place, the distance of which does not agree with this, being an hour further on, called *Hedjar-el-Naszara*, the "stones of the Christians." Here are four or five blocks of black stone, upon which Christ is said to have reclined while addressing the multitude who flocked around him. The priests of Nazareth stopped to read some prayers over

* Compare Matt. xiv. 13, 22, 34, and John vi. 1, 17, 24.

the stones. The road to this place leads over a high, uncultivated plain. Dr. Richardson describes it as a very hilly country, but says, the soil is deep, and of a good quality, producing excellent pasture; it is, however, poorly stocked. Mount Hermon and Mount Tabor appear at a considerable distance on the left. Below the Stones, a small plain called *Sahel Hottein* extends towards the N.E., the vale of Hutin of Pococke. The country is intersected by wadys. About an hour's distance from the Stones, upon the same level, there is a hill of an oblong shape, with two projecting summits on one of its extremities: the natives call it *Keroun Hottein*, the Horns of Hottein; but the Christians have given it the appellation of *Mons Beatitudinis*, the Mount of the Beatitudes, under which name it is described by both Maundrell and Pococke. From the plain to the south, it appears like a long, low hill with a mount at each end, and at first sight the whole hill appears to be rocky and uneven; but the eastern mount is a level surface, covered with fine herbage. About the middle of this mount are the foundations of a small church, twenty-two feet square, on a ground a little elevated, which is the supposed place occupied by our Lord in delivering the "sermon on the mount." To the west of this is a tank or under-ground cistern. It is tedious to have to refute all the blundering legends which so industriously misplace the occurrences of sacred history. It is sufficiently clear, that the mountain into which our Lord had retired from the multitude, when his disciples came to him on the occasion referred to, was near Capernaum,* to which he descended immediately from the hill; for, "when he

* Compare Matt. viii. 5. Luke vii. 1.

had ended all his sayings in the audience of the people, he entered into" that town. That Capernaum was not in this direction, is equally certain, on account of the distance from the coast. The Horns of Hottein cannot be less distant from the plains of Genesareth than from ten to twelve miles. If it has no pretensions, however, to its *Christian* name, the view which is afforded from its elevated summit, amply repays the ascent, and justifies the taste of the ubiquitous Helena, or whoever fixed upon this site for the chapel of the beatitudes. "For its grandeur," says Dr. Clarke, "independently of the interest excited by the different objects, there is nothing equal to it in the Holy Land. From this situation we perceived that the plain over which we had been riding (from Turan) is itself very elevated. Far beneath appeared other plains, one lower than the other, in a regular gradation, reaching eastward as far as the Sea of Galilee. This lake, almost equal in the grandeur of its appearance to that of Geneva, spreads its waters over all the lower territory, extending from the north-east towards the south-west. Its eastern shores exhibit a sublime scene of mountains towards the north and south, and they seem to close it in at either extremity. The cultivated plains reaching to its borders, which we beheld at an amazing depth below, resembled, by the various hues their different produce presented, the motley pattern of a vast carpet. To the north appeared snowy summits, towering beyond a series of intervening mountains. *...To the south-west, at the distance of only twelve miles, we beheld Mount Tabor, having a conical form, and standing quite insular upon the

* Probably Djebel Sheikh.

northern side of the wide plains of Esdraelon. The mountain whence this superb view was presented, consists entirely of limestone ; the prevailing constituent of all the mountains in Greece, Asia Minor, Syria, Phenicia, and Palestine.”*

The country becomes better inhabited, though the road still leads over an uneven, uncultivated track, as the traveller approaches Kefer Kenna, or Cane Galil ; the Cana where Christ performed his first miracle, of turning water into wine. Dr. Richardson says, that they passed several comfortable villages, with considerable cultivation on the hills and valleys round them. Cana itself is a neat village, with a copious spring, surrounded with plantations of olive and other fruit trees. Burckhardt makes it four hours and a quarter, Dr. Richardson about five hours and a half, from Tiberias ; but possibly their rate of travelling differed, and the distance may safely be computed at between fifteen and sixteen miles. “ Here,” says the latter, “ in a small Greek church, we were shewn an old stone pot, made of the common compact limestone of the country, which, the hierophant informed us, is one of the original pots that contained the water which

* Travels, &c. vol. iv. (8vo.) pp. 201, 202. Pococke has given a more specific account of the objects included in this extensive prospect. “ To the S.W. I saw Jebel Sejar extending to Sephor, the tops of Carmel, then Jebel Turan near the Plain of Zabulon, which extends to Jebel Huttin. Beginning at the N.W. and going to the N.E., I saw Jebel Igermick, about which they named to me these places : Sekeneen, Elbany, Sejour, Nah, Rameh, Mogor, Orady, Trenon, Kobresiad ; and further E. on other hills, Meirom, Tokin on a hill, and Nou sy. Directly N. of Huttin, and to the E. of the hill on which that city stands, Khan Tehar and Khan Eminie were mentioned ; and to the N. of the Sea of Tiberias, I saw Jebel Sheikh.” Other villages were pointed out by his guide in other directions, but they are names of no interest.

underwent this miraculous change." In the village, Pococke saw a large ruined building, the walls of which were almost entire; whether it was a house or a church, he could not well judge, but "they say, the house of the marriage was on this spot." Near it stood a "large new Greek church,"—the one above mentioned; and on the south side of the village, near the fountain, there were the ruins of another church, dedicated to St. Bartholomew, and said to have been his house. It seems, however, that there existed a schismatical division of opinion with regard to the whole legend. "The Greeks," he says, "have a tradition, that the miracle was wrought at Gana, on the west side of the Plain of Zabulon, about three or four miles N.W. of Sepphorah:" but these schismatics allow, that the water was carried there from this fountain, a distance of four or five miles. Quaresmius fixes the miracle here, while Adrichomius inclines to favour the other at Kana. Who shall decide, when such grave authorities differ? The fountain, however, makes strongly against the said Adrichomius. Kephër Kenna contains about 300 inhabitants, chiefly Catholic Christians; it is pleasantly situated on the descent of a hill, facing the south-west.

The road now ascends, and continues across chalky hills, overgrown with low shrubs, till, in about an hour and a half, the traveller descends into the delightful Vale of Naszera (Nazareth). This is described as a circular basin encompassed by mountains. "It seems," says Dr. Richardson, "as if fifteen mountains met to form an enclosure for this delightful spot: they rise round it like the edge of a shell, to guard it from intrusion. It is a rich and beautiful field in the midst of barren mountains; it abounds in fig-

trees, small gardens, and hedges of the prickly pear ; and the dense, rich grass affords an abundant pasture. The village stands on an elevated situation, on the west side of the valley. The convent stands at the east end of the village, on the high ground, just where the rocky surface joins the valley.

Nassara, or Naszera, is one of the principal towns in the pashalic of Acre. Its inhabitants are industrious, because they are treated with less severity than those of the country-towns in general. The population is estimated at 3000, of whom 500 are Turks ; the remainder are Christians. There are about ninety Latin families, according to Burckhardt ; but Mr. Connor reports the Greeks to be the most numerous : there is, besides, a congregation of Greek Catholics, and another of Maronites. The Latin convent is a very spacious and commodious building, which was thoroughly repaired and considerably enlarged in 1730. The remains of the more ancient edifice, ascribed to the mother of Constantine, may be observed in the form of subverted columns, with fragments of capitals and bases of pillars, lying near the modern building. Pococke noticed, over a door, an old alto-relief of Judith cutting off the head of Holofernes. Within the convent is the Church of the Annunciation, containing the house of Joseph and Mary, the length of which is not quite the breadth of the church, but it forms the principal part of it. The columns and all the interior of the church are hung round with damask silk, which gives it a warm and rich appearance. Behind the great altar, is a subterranean cavern, divided into small grottoes, where the Virgin is said to have lived. Her kitchen, parlour, and bed-room are shewn, and also a narrow hole in the rock, in which the child

Jesus once hid himself from his persecutors.* The pilgrims who visit these holy spots, are in the habit of knocking off small pieces of stone from the walls, which are thus considerably enlarging. In the church a miracle is still exhibited to the faithful. In front of the altar are two granite columns, each two feet one inch in diameter, and about three feet apart. They are supposed to occupy the very places where the angel and the Virgin stood at the precise moment of the annunciation.† The innermost of these, that of the Virgin, has been broken away, some say by the Turks, in expectation of finding treasure under it; “so that,” as Maundrell states, “eighteen inches’ length of it is clean gone between the pillar and the pedestal.” Nevertheless it remains erect, suspended from the roof, as if attracted by a load-stone. It has evidently no support below; and though it *touches the roof*, the hierophant protests that it has none above. “All the Christians of Nazareth,” says Burckhardt, “with the friars of course at their head, affect to believe in this miracle, though it is perfectly evident that the upper part of the column is connected with the roof.” “The fact is,” says Dr. Clarke, “that the capital and a piece of the shaft of a pillar

* Pococke says: “They shew the spot from which they say *the holy house of Loretto was removed*.” The story of its flight was gravely repeated to Mr. Jolliffe; and he says, there are indentures in the wall to designate the space the apartment occupied, about twelve or fourteen feet by eight!

† “These pillars are said to have been erected by St. Helena, she having been divinely informed of the exact places: though this the Greeks dispute with the Latins, alleging, that the angel, not finding the Virgin at home, followed her to the fountain, whither she was gone to fetch water, and there delivered his message.”—VAN EGMONT’S *Travels*, vol. ii. p. 18.

of grey granite have been fastened on to the roof of the cave ; and so clumsily is the rest of the *hocus pocus* contrived, that what is shewn for the lower fragment of the same pillar resting upon the earth, is not of the same substance, but of Cipolino marble. About this pillar, a different story has been related by almost every traveller since the trick was devised. Maundrell and Egmont and Heyman were told, that it was broken, in search of hidden treasure, by a pasha who was struck with blindness for his impiety.* We were assured that it separated in this manner, when the angel announced to the Virgin the tidings of her conception. The monks had placed a rail, to prevent persons infected with the plague from coming to rub against these pillars ; this had been for many years their constant practice, whenever afflicted with any sickness. The reputation of the broken pillar, for healing every kind of disease, prevails all over Galilee."

Burckhardt says, that this church, next to that of the Holy Sepulchre, is the finest in Syria, and contains two tolerably good organs. Within the walls of the convent are two gardens, and a small burying ground : the walls are very thick, and serve occasionally as a fortress to all the Christians in the town. There are at present eleven friars in the convent ; they are chiefly Spaniards. The yearly expenses of the establishment are stated to amount to upwards of 900*l.* a small part of which is defrayed by the rent of a few houses in the town, and by the produce of some acres of corn-land : the rest is remitted from Jerusalem. The whole annual expenses of the *Terra*

* Bernardin Surius, President of the Holy Sepulchre, and Commissary of the Holy Land, about the middle of the seventeenth century, ascribes the fracture to a *mogrebin*.

Santa convents are about 15,000*l.*, of which the Pasha of Damascus receives about 12,000*l.* The Greek convent of Jerusalem, according to Burckhardt's authority, pays much more, as well to maintain its own privileges, as with a view to encroach upon those of the Latins.

To the north-west of the convent is a small church, built over *Joseph's workshop*. Both Maundrell and Pococke describe it as in ruins ; but Dr. Clarke says : " This is now a small chapel, perfectly modern, and neatly white-washed." To the west of this is a small arched building, which, they say, is the synagogue where Christ exasperated the Jews, by applying the language of Isaiah to himself.* It once belonged to the Greeks ; but, Hasselquist says, was taken from them by the Arabs, who intended to convert it into a mosque, but afterwards sold it to the Latins. This was then so late a transaction, that they had not had time to embellish it. The " Mountain of the Precipitation," is at least two miles off ; so that, according to this authentic tradition, the Jews must have led our Lord a marvellous way. But the said precipice is shewn as that which the Messiah *leaped down* to escape from the Jews ; and as the monks could not pitch upon any other place frightful enough for the miracle, they contend that Nazareth formerly stood eastward of its present situation, upon a more elevated spot. Dr. Clarke, however, says, that the situation of the modern town answers exactly to the description of St. Luke. " Induced," he says, " by the words of the Gospel, to

* Luke iv. 16, 28. Mr. Jolliffe, apparently alluding to the same building, describes it as " the school where Christ received the first rudiments of his education." Major Mackworth was told the same tale in 1821 ; so that this appears the newest and most approved tradition.

examine the place more attentively than we should otherwise have done, we went, as it is written, out of the city, 'to the brow of the hill whereon the city is built,' and came to a precipice corresponding to the words of the Evangelist. It is above the Maronite church, and probably the precise spot alluded to by the text."

But the most precious and celebrated relic of which Nazareth can boast, is our Lord's dining-table, a large stone at which the monks affirm that he dined both before and after his resurrection. It is of the common hard limestone of the country, is stuck fast in the ground, and its upper surface declines. Hasselquist states, that it is said to have been formerly covered with iron plates, "the marks of which are yet to be seen." They have built a chapel over it; and upon the walls, several copies of a printed certificate are affixed, asserting its title to reverence.* There is not, Dr. Clarke says, an object in all Nazareth so much the resort of pilgrims, Greeks, Catholics, Arabs, and even Turks, as this stone; "the two former classes, on account of the seven years' indulgence granted to those who visit it; the two latter, because they believe that some virtue must reside within a stone before which all comers are so eager to prostrate themselves."

"About a furlong to the north of the village, is

* Papal certificate, transcribed by Dr. Clarke.— "*Tradictio continua est, et nunquam interrupta, apud omnes nationes Orientales, hanc petram, dictam Mensa Christi, illam ipsam esse supra quam Dominus noster Jesus Christus cum suis comedit Discipulis, ante et post suam resurrectionem à mortuis. Et Sancta Romana Ecclesia Indulgentiam concessit septem annorum et totidem quadragenarum, omnibus Christi fidelibus hunc sanctum locum visitantibus, recitando saltem ibi unum Pater, et Ave, dummodo sit in statu gratiæ.*"

a fountain, over which is an arch ; it runs into a beautiful marble vase, that seems to have been a tomb. Beyond it is a Greek church, under-ground, where, the Greeks say, the angel Gabriel first saluted the Blessed Virgin ; there is a fountain in it, and formerly, there was a church built over it.”*

The road to the “ mountain of the precipitation” lies over a tolerably level space for about a mile, winding in a southern direction ; it then becomes necessary to dismount, on account of the ruggedness of the road, which descends into a deep ravine between two hills. After scrambling up the southern point for about a quarter of an hour, you arrive at an altar in a recess hewn out of the rock, and some remains of a mosaic pavement. Near it are two large circular cisterns, well stuccoed inside, and several portions of buildings, *said* to be the remains of an establishment founded by St. Helena. The monks come here sometimes, to celebrate mass. Immediately over this spot, about forty feet higher, two large flat stones are set up edgeways, like a parapet wall, close to the edge of the precipice ; and here, they say, the Jews would have thrown down our Saviour. In the centre, and scattered over different parts of one of them, are several round marks, like the deep imprint of fingers in wax, which are shewn as the prints of Christ’s hands and

* Pococke.—Dr. Clarke speaks of a fountain in the valley, which he denominates the Fountain of the Virgin, but which Pococke calls *Beer-Emir*, the Well of the Prince, where he saw an ancient marble coffin, with three festoons in relief. It is to the west of Nazareth. Mr. Jolliffe says: “ In a Greek church, about two furlongs from this spot (*Mensa Christi*), there is a fountain where the mother of Jesus was accustomed to resort ; the water is pure and of sweet flavour.” Dr. Clarke has probably confounded this Fountain of the Virgin with *Beer-Emir*.

feet, when he resisted the Jews, and so escaped being precipitated ; although other authorities, equally credible, state that he leaped down, and Brocardus says, the place is called *Saltus Domini*, the Lord's leap. This is assuredly the most bungling of all the absurd traditions which have been coined by the fertile brains of the monks. The situation is all but inaccessible ; it is not on a hill on which Nazareth could ever have been built ; it is two miles from the supposed synagogue ; and, as if the representation which makes our Lord cling to a stone for safety, were not absurd enough, the supposed marks are such as could not have been made by any possible position of the human hand in a less unyielding substance.

When the French invaded Syria, Nazareth was occupied by six or eight hundred men, whose advanced posts were at Tabaria and Saffad. Two hours from hence, in the Plain of Esdraelon, near the village of Foule, General Kleber sustained, with a corps not exceeding 1,500 men, the attack of the whole Syrian army, amounting, it is said, to 25,000. Having formed his battalion into a square, he continued fighting from sun-rise to mid-day, until they had expended almost all their ammunition. Bonaparte, informed of his perilous situation, then advanced to his support with 600 men ; at the sight of whom the Turks, panic-struck, took precipitately to flight : several thousands were killed, and many drowned in the river Daboury, which then inundated part of the plain. Bonaparte dined at Nazareth, and then returned to Acre. After the retreat of the French from Acre, Djezzar Pasha resolved on causing all the Christians in his dominions to be massacred, and had actually sent orders to that effect to Nazareth and Jerusalem. But Sir Sidney Smith, on being apprized of his intention, sent him

word, that if a single Christian head should fall, he would bombard Acre, and set it on fire. Sir Sidney's interference is still remembered with heartfelt gratitude by all the Christians, who look upon him as their deliverer. "His word," says Burckhardt, "I have often heard both Turks and Christians exclaim, was like God's word—it never failed."*

The Christians of Nazareth enjoy great liberty. "I was told," says the last-mentioned traveller, "that about thirty years ago, the *padre guardiano* of the convent was also sheikh, or chief-justice of the town, an office for which he paid a certain yearly sum to the Pasha of Acre. The police of the place was consequently in his hands; and when any disturbance happened, the reverend father used to take his stick, repair to the spot, and lay about him freely, no matter whether upon Turks or Christians." The guardian has still much influence in the town; and the fathers of the convent go a shooting in their monastic habits, to several hours' distance from the town, without ever being insulted by the Turks. At the time of Burckhardt's visit, however, the personage of chief consequence at Nazareth, was M. Catafogo, a native of Aleppo, but of Frank origin. He rented from the Pasha about twelve villages in the neighbourhood, for about 3000*l.* and his profits were said to be considerable. He was a merchant, and meddled much in the politics and intrigues of the country, by which means he had become a person of great consequence.

ROUTE FROM NAZARETH TO SZALT.

FROM Nazareth there is a route, frequented by merchants, through Bisan to Szalt, which was taken

* Burckhardt's Travels in Syria, pp. 340, 341.

by Burckhardt. In two hours from Nazareth, he passed a small rivulet; in two hours and a half, the village Denouny, and near it, the ruins of Endor, where, he says, the witch's grotto is shewn. He crossed the Plain of Esdraelon, in a S.S.E. direction; and, leaving Mount Tabor to the left, in five hours and a half reached the village of Om-el-Taybe, belonging to the district of Djebel Nablous, or, as it is also called, Belled Harthe. At six hours and three quarters, he passed the village of Meraszrasz, upon the summit of a chain of hills on the side of Wady Oeshe, which falls into the Jordan; and then descending, in about seven hours and three quarters from Nazareth, reached the bottom of the Valley of El Ghor. Half an hour further, pursuing the valley southwards, brought him to Bisan. Here the chain of mountains bordering the valley, declines considerably in height, presenting merely elevated ground, quite open to the west; but at one hour's distance, towards the south, the mountains begin again. Crossing the valley in a S.S.E. direction, our traveller arrived at the banks of the Jordan, where it is fordable; it was then (July) about eighty paces broad, and about three feet deep. After passing the river, he continued his route close along the foot of the eastern mountain. In half an hour from the ford, he crossed Wady Mous; in one hour and a quarter, Wady Yabes; and in two hours came to a stony and hilly district, intersected by several deep but dry wadys, called *Korn-el-Hemar*, the ass's horn: it projects into the Ghor about four miles, and, when seen from the north, appears to close the valley. A fertile tract succeeds to this hilly ground, overgrown with *bouttom*, or wild pistachio-trees. At the end of six hours, the traveller passed to the right the ruins of Amata, on the decli-

vity of the mountain, whence a small rivulet descends into the plain. In six hours and a half he reached Mezar Abou Obeida. A quarter of an hour further is the northern branch of Nahr-el-Zerka, the principal stream being at the distance of one hour from Abou Obeida. The road then ascends the mountain by a steep acclivity: it is calcareous rock, with layers of various-coloured sand-stone and basalt. On the summit is a ruined site, which the Arabs called *El Meysera*. The road continues over an uneven tract, along the summit of the mountain ridge, which forms the northern limits of the district called El Belka. "Here," says Burckhardt, "we were refreshed by cool winds, and every where found a grateful shade of fine oak, and wild pistachio-trees, with a scenery more like that of Europe than any I had yet seen in Syria." At the end of two hours from Meysera, he reached the foot of the mountain called *Djebel Djelaad*, or *Djelaoud*, the Gilead of the Scriptures, on which there is a ruined town of the same name. In three hours and a quarter, he passed near the top of Djebel Osha, which overlooks the whole of the Belka. The forest here grows thicker, consisting of oak, pistachio, balout, and keykab trees. In three hours and three quarters, he descended the southern side of the mountain near the tomb of Osha; and in three quarters of an hour more, reached Szalt. We have given this brief outline of the whole route from Nazareth, as it occurs in Burckhardt, but reserve a further description of the country east of the Jordan for another place.

MOUNT TABOR.

MOUNT TABOR, having been pitched upon as the scene of the Transfiguration, ranks among the sacred

places to which pilgrims repair from Nazareth. It is minutely described by both Pococke and Maundrell.

The road from Nazareth lies for two hours between low hills ; it then opens into the Plain of Esdraelon. At about two or three furlongs within the plain, and six miles from Nazareth, rises this singular mount, which is almost entirely insulated, its figure representing a half-sphere.* “ It is,” says Pococke, “ one of the finest hills I ever beheld, being a rich soil that produces excellent herbage, and is most beautifully adorned with groves and clumps of trees. The ascent is so easy, that we rode up the north side by a winding road. Some authors mention it as near four miles high, others as about two : the latter may be true, as to the winding ascent up the hill. The top of it, which is about half a mile long, and near a quarter of a mile broad, is encompassed with a wall, which Josephus built in forty days : there was also a wall along the middle of it, which divided the south part, on which the city stood, from the north part, which is lower, and is called the *meidan*, or place, being probably used for exercises when there was a city here, which Josephus mentions by the name of Ataburion. Within the outer wall on the north side, are several deep fosses, out of which, it is probable, the stones were dug to build the walls ; and these fosses seem to have answered the end of cisterns, to preserve the rain-water, and were also some defence to the city. There are likewise a great number of cisterns underground, for preserving the rain-water. To the south, where the ascent was most easy, there are fosses cut on the outside, to render the access to the walls more

* Mr. Jolliffe says, “ that of a cone with the point struck off : ” which most correctly describes its appearance.

difficult. Some of the gates also of the city remain : as *Bab-el-houah*, the gate of the winds, to the west : and *Bab-el-kubbe*, the arched gate, a small one to the south.* Antiochus, King of Syria, took the fortress on the top of this hill. .Vespasian also got possession of it ; and, after that, Josephus fortified it with strong walls. But what has made it more famous than any thing else, is the common opinion, from the time of St. Jerome, that the transfiguration of our Saviour was on this mountain. On the east part of the hill are the remains of a strong castle ; and within the precinct of it is the grot, in which are three altars in memory of the three tabernacles which St. Peter proposed to build, and where the Latin fathers always celebrate on the day of the Transfiguration. It is said, there was a magnificent church built here by St. Helena, which was a cathedral when this town was made a bishop's see. There was formerly a convent of Benedictine monks here ; and, on another part of the hill, a monastery of Basilians, where the Greeks have an altar, and perform their service on the festival of the Transfiguration. On the side of the hill, they shew a church in a grot, where they say Christ charged his disciples not to tell what things they had seen till he was glorified." †

* Burckhardt, describing the spot, says: " A thick wall, constructed of large stones, may be traced quite round the summit, close to the edge of the precipice: on several parts of it are the remains of bastions. The area is overspread with the ruins of private dwellings, built of stone with great solidity."

† " I cannot forbear to mention in this place an observation, which is very obvious to all that visit the Holy Land, viz. that almost all passages and histories related in the Gospel, are represented by them that undertake to shew where every thing was done, as having been done most of them in grottoes; and that even in such cases where the condition and the circumstances of

Maundrell's account is singularly at variance with the above description, in respect to the extent of the plain on the summit. "After a very laborious ascent," he says, "which took up near an hour, we reached the highest part of the mountain. It has a plain area at top, most fertile and delicious, of an oval figure, extended about one furlong in breadth, and two in length. This area is enclosed with trees on all parts, except toward the south." Hasselquist agrees more nearly with Pococke, but yet differs from both. "After travelling two hours (from Nazareth), we began to ascend Tabor, cooled by its agreeable dew, and refreshed by the milk of its fine herds of goats. It was a league up to the top, stony and difficult; but we did not, however, dismount. On the top of it is a fine plain, the sides of it rocky. The hill is round, hath no precipices, is about four leagues in circumference, beautiful and fruitful." Van Egmont and Heyman give the following account:—"This mountain, though somewhat rugged and difficult, we ascended on horseback, making several circuits

the actions themselves seem to require places of another nature. Thus, if you would see the place where St. Anne was delivered of the blessed Virgin, you are carried to a grotto; if the place of the Annunciation, it is also a grotto; if the place where the blessed Virgin saluted Elizabeth, if that of the Baptist's, or that of our blessed Saviour's nativity, if that of the agony, or that of St. Peter's repentance, or that where the apostles made the creed, or this of the transfiguration, all these places are also grottoes. And, in a word, wherever you go, you find almost every thing is represented as done under ground. Certainly grottoes were anciently held in great esteem, or else they could never have been assigned, in spite of all probability, for the places in which were done so many various actions. Perhaps it was the hermits' way of living in grottoes, from the fifth or sixth century downward, that has brought them ever since to be in so great reputation.'—*Journey from Aleppo, &c.*

round it, which took us up about three quarters of an hour. It is one of the highest in the whole country, being thirty *stadia*, or about four English miles, a circumference that rendered it more famous.* And it is the most beautiful I ever saw, with regard to verdure, being every where decorated with small oak trees, and the ground universally enamelled with a variety of plants and flowers, except on the south side, where it is not so fully covered with verdure.†..... On this mountain are great numbers of red partridges, and some wild-boars; and we were so fortunate as to see the Arabs hunting them. We left, but not without reluctancy, this delightful place, and found at the bottom of it a mean village, called Deboura, or Tabour, a name said to be derived from the celebrated Deborah mentioned in Judges.”

Pococke notices this village, which stands on a rising ground at the foot of Mount Tabor westward; and the learned traveller thinks, that it may be the same as the Daberath, or Daberah, mentioned in the Book of Joshua, as on the borders of Zabulon and Issachar.‡ “Any one,” he adds, “who examines the fourth chapter of Judges, may see that this is probably the spot where Barak and Deborah met at Mount Tabor

* This must refer to its base. Burckhardt says, its top is about half an hour in circuit.

† Hasselquist enumerates among the productions of Mount Tabor, the oak, the carob-tree, the turpentine-tree, the holly, the myrtle, the ivy, oats, onion, artichoke, rue, sage, wormwood, saxifrage, (*pimpinella officinalis*,) poppy, laserwort, &c. He also saw there, the rock-goat and the fallow-deer (*cervus dama*). Burckhardt mentions ounces and wild boars. Van Egmont mentions a tree which he discovered here, whose blossom resembled that of the orange-tree, and had the same fragrant smell; but the leaves were something like those of the linden-tree, and the fruit is gathered to make rosaries.

‡ Josh. xix. 12; xxi. 28.

with their forces, and went to pursue Sisera ; and on this account, it might have its name from that great prophetess, who then judged and governed Israel ; for Josephus relates, that Deborah and Barak gathered the army together at this mountain." This point Josephus was not required to prove, as the sacred history contains explicit information on this head, to which the Jewish historian was incapable of adding a single particular. The name of the village seems, however, more probably to be derived from the mountain, than from the prophetess. Deborah, the name of the place where she dwelt, and to which the children of Israel came up to her for judgment, was between Ramah and Bethel in Mount Ephraim,* and consequently much further to the south. Whereas in Deboura, or Dabour, we have the very Dabor or Thaboor of the Scriptures, with only that slight corruption which the Hebrew names receive, as pronounced by the Arabs. The mountain itself they call *Djebel Tour*.

The legend which assigns this mount as the scene of the Transfiguration, has neither probability nor antiquity to recommend it, since it cannot be traced further back than Jerome, a most suspicious authority. It appears, indeed, to have been suggested by a critical blunder. We read that our Lord took with him Peter, and James, and John, and brought them up "into a high mountain apart ;" † from which it has been sagely inferred, that the mountain spoken of could be no other than Tabor, the word 'apart' being applied to the position of the mountain. "The conclusion," Maundrell remarks, "may possibly be true, but the argument used to prove it seems incompetent ;

* Judges iv. 5.

† Matt. xvii. 1. Mark ix. 2.

because the term *κατ' ἰδίαν*, or *apart*, most likely relates to the withdrawing and retirement of the persons here spoken of, and not to the situation of the mountain.* Of the justness of this remark, no one can doubt who is conversant with the original, since the same expression occurs repeatedly in the evangelical narrative, and in every other instance is understood in the sense of *privately*, or by themselves.† Now, for the purpose of retirement, Mount Tabor could hardly have been chosen by our Lord, as there is reason to believe, that it was at the time a fortress of considerable consequence. In every instance in which mention is made of it in history, it is referred to as a military post. It was here that Barak encamped with ten thousand men, thirteen hundred years before the Christian era; and it was still an important post, in the reign of Vespasian. Populous as Galilee was, it cannot be imagined that this fertile spot would ever be deserted; and we are told that there was a town on the summit. It was at least a fortified place, and not very likely, therefore, to have afforded a suitable retreat for Peter to build there his three tabernacles. The fact that, six days before the Transfiguration, our Lord was at Cesarea Philippi, and that after that event, he departed from the neighbourhood, and “passed through Galilee” to Capernaum, renders it probable that the mountain to which our Lord retired, was towards the northern confines of the Holy Land. But that it was not Mount Tabor, the reader must, we think, feel satisfied.

“From the top of Tabor,” says Maundrell, “you

* *κατ' ἰδίαν*, sc. *χώρην*, in loco privato, privatim, seorsim.—Schleusner.

† See Matt. xiv. 13, 23; xvii. 19; xx. 17; xxiv. 3. Mark iv 34; vi. 31, 32.

have a prospect which, if nothing else, will reward the labour of ascending it. It is impossible for man's eyes to behold a higher gratification of this nature. On the N.W. you discern at a distance the Mediterranean, and all round you have the spacious and beautiful plains of Esdraelon and Galilee. Turning a little southward, you have in view the high mountains of Gilboa, fatal to Saul and his sons. Due east you discover the Sea of Tiberias, distant about one day's journey. A few points to the north appears that which they call the Mount of the Beatitudes. Not far from this little hill is the city Saphet: it stands upon a very eminent and conspicuous mountain, and is seen far and near." Beyond this is seen a much higher mountain, capped with snow, a part of the chain of Antilibanus. To the south-west is Carmel, and on the south the hills of Samaria.

The whole of Mount Tabor, according to Burckhardt, is calcareous. During the greater part of the summer, it is covered in the morning with thick clouds, which disperse towards mid-day. A strong wind blows the whole of the day, and in the night dews fall more copious than are usually known in Syria. This traveller found on the summit, in 1810, a single family of Greek Christians, refugees from Ezra in the Haouran, who had retired to this remote spot, to avoid paying taxes to the government, and expected to remain unnoticed. "They rented the upper plain, at the rate of fifty piastres per annum, from the Sheikh of Daboury, to which village the mountain belongs. The harvest, which they were now gathering in, was worth about 1,200 piastres, and they had had the good fortune not to be disturbed by any tax-gatherers: which would certainly not be the case next year, should they remain here." The Khan

of Djebel Tor is a large ruinous building at no great distance from the foot of the mountain, inhabited by a few families. It is about three hours and a quarter from Tabaria; and a large fair is held here every Monday.

About an hour's distance from the foot of Tabor, towards the north-west, on the northern side of the plain of Esdraelon, is the village of Eksall, (written by Pococke, *Zal*,) supposed, with some probability, to be the ancient Xaloth mentioned by Josephus, as one of the boundaries of Lower Galilee.* It stands on one of those low ridges of rock which are seen here and there throughout the plain, and near it are many sepulchres cut in the rock: "some," says Pococke. "are like stone coffins above ground, others are cut into the rock like graves, some of them having stone covers over them." Mr. Buckingham noticed a sarcophagus of rude execution and unusually large dimensions. He describes, also, some subterranean vaults here, descended to by circular openings like the mouths of wells, but which he did not enter. "The most marked feature of the place, however, was," he adds, "the many graves cut down into the rock, exactly in the way in which our modern graves are dug in the earth. These were covered with rude blocks of stone, sufficiently large to overlap the edge of the grave on all sides, and of a height

* "As for that Galilee which is called the Lower, it extends in length from Tiberias to Zabulon, and of the maritime places, Ptolemais is its neighbour. Its breadth is from the village called Xaloth, which lies in the Great Plain as far as Bersabe. From which beginning also is taken the breadth of the Upper Galilee, as far as the village Baca, which divides the land of the Tyrians from it: its length is also from Meloth to Thella, a village near to Jordan."—*Wars*, book iii. chap. 6.

or thickness equal to the depth of the grave itself, varying from two to four feet. There were in all, perhaps, twenty of these covered sepulchres still perfect; and in one, whose closing block had been so moved aside as to leave an opening through which the interior of the grave could be seen, a human skull remained perfect."

ROUTE FROM NAZARETH TO ACRE.

THE whole tract of country between Nazareth and the coast was formerly studded with towns and villages. Josephus, describing the two Galilees, says: "Their soil is universally rich and fruitful, and full of the plantations of trees of all sorts, insomuch that it invites the most slothful to take pains in its cultivation, by its fruitfulness. Accordingly, it is all cultivated by its inhabitants, and no part of it lies idle. Moreover, the cities lie here very thick; and the very many villages that are here, are every where so full of people by the richness of their soil, that the very least of them contained above fifteen thousand inhabitants."

About three hours from Nazareth, in the route to Acre, is the site of the ancient Sepphoris, described by Josephus as the largest city in Galilee, and is built in a place by nature so very strong as to command the country. The road lies at first in a northerly direction, over the hills which encompass the vale of Nazareth on that side; it then turns to the westward; over a hilly and stony tract, full of hard limestones, such as are met with in Judea; and Hasselquist noticed the same plants here as in the country about Jerusalem.* But at Sepphoury begins what Maun-

* In particular, *kali fruticosum*. And Dr. Clarke discovered a new species of pink, and some other rare plants.

drell styles "the delicious plain of Zabulon." He was an hour and a half in crossing it, which would make it, on the usual computation, about four miles and a half in length. Hasselquist, however, states it to be above three miles long and three quarters broad; while Pococke conjectures it to be ten miles long and three miles broad. Dr. Clarke says: "The scenery is to the full as delightful as in the rich vales upon the south of the Crimea: it reminded us of the finest parts of Kent and Surrey. The soil, though stony, is exceedingly rich."

Sapphura, or Sepphoris, (the ancient Zippor, or Tsippor,) at one time honoured with the name of Diocæsarea, affords another instance of the preservation of the more ancient appellation in that by which the site is still known to the natives. It is referred to in the Talmud as the seat of a Jewish university, and was famous for the learning of its rabbies. Josephus writes it Sepphoris. In the Itinerary of R. Benjamin, it is said to be twenty miles from Tiberias. The miserable village which now occupies the site of the ancient city, is called Sefhoury. "The remains of its fortifications," says Dr. Clarke, "exhibited to us an existing work of Herod, who, after its destruction by Varus, not only rebuilt and fortified it, but made it the chief city of his tetrarchy,"—an honour which before was enjoyed by Tiberias. Here was held one of the five sanhedrims or judicatures of Palestine, the others being at Jerusalem, Jericho, Gadara, and Amathus. It was so advantageously situated for defence, that it was deemed impregnable; and its inhabitants often revolted against the Romans. But when Vespasian was sent into Syria to subdue the Jews, the citizens of Sepphoris, sensible of the power of the Romans, treated with Cestius Galus

before Vespasian came, and received a Roman garrison. On the arrival of the general, a deputation met him at Ptolemais, and promised to assist him against their countrymen; and Vespasian, at their desire, left with them as many horsemen and footmen as he thought sufficient to oppose the incursions of the Jews, if they should come against them.* Medals of the city were coined afterwards in the reigns of Domitian and Trajan. But what rendered it illustrious in later ages, was its being considered as the native place of Joachim and Anna, the parents of the Virgin Mary. "Upon the spot where the house of Joachim stood, a conspicuous sanctuary," Quaresmius states, "built with square stones, was afterwards erected. It had two rows of pillars, by which the vault of the triple nave was supported. At the upper end were three chapels." From a passage in Euphrianius, it appears that its construction was the work of one Josephus, a native of Tiberias, who was authorised by Constantine to erect this and other similar edifices in the Holy Land. He built the churches of Tiberias, Diocæsarea, and Capernaum, and was raised to the rank of count by the emperor. This was towards the latter end of the life of Constantine, so that the church of Sepphoris must have been erected before the middle of the fourth century. In the following reign, A.D. 339, and the twenty-fifth of Constantius, in consequence of a seditious insurrection of the citizens, the city was destroyed by the Romans, and the church appears to have shared in the general desolation. In the time of the Crusades, the fountain of Sepphoury, which is about a mile to the south-east,

* Joseph. Antiq. book xviii. chap. 3; xiv. 10. Wars, book iii. chap. 2.

towards Nazareth, served as a place of rendezvous for the armies belonging to the kings of Jerusalem, and it is frequently mentioned by William of Tyre. But, as no notice is taken by any of the monkish writers of the church, it is concluded by Dr. Clarke, that it never rose from its ruins. Doubdan, who passed through Sepphoury in the middle of the seventeenth century, has merely the following reference to it. "The town is now a heap of ruins, and upon the summit of the mountain, which is not high, is yet to be seen the remains of a church built on the spot where stood the house of Saint Joachim and Saint Anna." Dr. Clarke, from whom we have borrowed the greater part of these particulars, gives the following description of this noble ruin.

"We were conducted to the ruins of a stately Gothic edifice, which seems to have been one of the finest structures in the Holy Land. Here we entered, beneath lofty massive arches of stone. The roof of the building was of the same materials. The arches are placed at the intersection of a Greek cross, and originally supported a dome or tower: their appearance is highly picturesque, and they exhibit the grandeur of a noble style of architecture. Broken columns of granite and marble lie scattered among the walls. One aisle of this building is yet entire. At the eastern extremity, a small temporary altar had been recently constructed by the piety of pilgrims: it consisted of loose materials, and was of very modern date."* The learned traveller had the good fortune to find here, and obtain possession of, three ancient paintings, exactly resembling, in their style, those curious specimens of the art which are found in the

* Travels, 8vo. vol. iv. pp. 140, 141.

churches of Russia, excepting that, instead of Greek, they exhibited Arabic inscriptions. They had been found by the Arabs in moving a heap of rubbish in part of the church. One, which is painted on wood, is supposed to represent Christ making himself known to the two disciples at Emmaus. The second, which is the most ancient, is a picture of the Virgin and infant Jesus. The third has been painted upon an Arabic manuscript, which appears to be the leaf of an old copy-book, as the same line occurs repeatedly from the top to the bottom. The subject of the painting is the Virgin and her Son. These tablets are supposed to have belonged to some church of Malkite Greeks, but their antiquity cannot be precisely determined. Their being found here would lead one to suppose, that the ruined church had at some period been converted into a chapel by Greek Christians; and probably the temporary altar was erected by the same parties that brought the pictures here. Their pretensions to be considered as original decorations of the church are very equivocal.

Perhaps, a sufficient reason may be found for the neglected and desolate state of this ancient capital of Galilee, in its proximity to Nazareth, which, during the short-lived kingdom of Jerusalem, became the chief city of the district, and was made an archiepiscopal see, having under it the bishoprick of Tiberias, and the priory of Mount Tabor. And ever since that period, Nazareth has been held in the highest estimation, as, next to the Holy City, the chief resort of Christian pilgrims. The jealousy of the monks would lead them to regard with no friendly eye a rival establishment in their immediate neighbourhood; and thus, Sepphoury appears to have been abandoned by the orthodox Latins to the schismatical Greeks. Has-

selquist states, that the modern village was inhabited by Greeks. Dr. Clarke, however, says, that they now consist principally of Maronites, with a few Druses. Pococke says: "Here the Greeks have a small chapel, and there are several broken stone coffins about the village."

The castle, "once the acropolis of the city," stands on the top of the hill nearly half a mile above the village, and has an imposing appearance. There is a fine tower of hewn stone; but neither Pococke nor Clarke gives any description of it, that might enable us to form a conjecture as to its probable date. An ancient aqueduct still serves to supply several small mills.

The plain of Zabulon, on which the traveller now enters, Pococke says, is called *Zaal-hatour*. He notices a well at the foot of a beautiful hill on the left, called by the monks the well of Zabulon. On the hill is a village named *Bedoui*. Van Egmont and Heyman notice apparently the same spring, at the foot of an eminence on which they observed a ruined village about a mile and a half from the hill of Sepphoury. Directly opposite to it, they saw, "at the foot of a mountain, a walled village called *Kaffer Mender*, defended by several forts." Beyond this, the road taken by Pococke leads through "the pleasant narrow vale of Abylene, having low hills on each side covered with trees, chiefly the carob-tree and a sort of oak with whitish leaves,"—to a village of the same name, at that time the residence of a great sheikh. Two miles further is another well, at the foot of a hill, on which is a village called *Pere*. Soon after, the traveller enters upon the plain of Acre. To the north of *Pere*, Pococke was informed that there was a village called *Damora*, which Van Eg-

mont and Heyman refer to as the residence of a sheikh, who had at the time the whole of the surrounding plain under his jurisdiction, with several villages, residing himself "in a very large mansion-house." To the south of this is a village which, about three months before, the said sheikh had assaulted and plundered, the inhabitants not having shewn any great readiness to execute an order he had sent them. Its name they write *Chafamora*. No place occurs in Pococke's route, that comes nearer this name than *Swamor*. But D'Anville notices a village, the name of which he writes *Shafa Amre*, which Dr. Clarke supposes to be the Chafamore of Van Egmont: he himself writes it *Shefhamer* and *Cheffambre*. But, it seems, times had changed; the age of this village appears to have then been the chief of the district. It is about seven miles from Sephoury, and "stands upon the western declivity of a ridge of eminences rising one above another in a continuous series, from Libanus to Carmel." We look in vain, throughout the accounts respectively given by these learned travellers, for any name that might seem to indicate the site of the ancient strong city of Zabulon, which, Josephus says, was called *the city of men*, and divided the country of Ptolemais from their nation. "It was of admirable beauty, and had its houses built like those in Tyre, and Sidon, and Berytus." But Cestius plundered and set fire to it.* Maundrell's account of his route from Sephoury to Acre is unusually meagre. "We were an hour and a half," he says, "in crossing the plain of Zabulon; and, in an hour and a half more, passed by a desolate village on the right hand, by name

* Josephus, Wars, book ii. chap. xviii.

Satyra. In half an hour more we entered the plains of Acre, and in one hour and a half more arrived at that place. Our stage this day was somewhat less than seven hours (from Nazareth): it lay about west and by north, and through a country very delightful and fertile beyond imagination." This, on the usual computation of three miles an hour, makes the distance from Nazareth to Acre about twenty miles.

ROUTE FROM TIBERIAS TO DAMASCUS.

FROM Acre, there is a route along the coast and across the mountains to Damascus; but, though the pashalic of Acre extends as high as Djebail, including the mountains inhabited by the Druses, this part of the coast was never considered as belonging to the kingdom of Israel or the Holy Land. It will, therefore, more properly fall within our notice in the description of Syria.

There is a route from Jerusalem to Damascus on either side of the sea of Galilee. From Tiberias, the most direct road is that which lies through the ancient Saphet, and crosses the Jordan at Jacob's bridge. This route has been already described as far as Khan Mennye. Pococke, however, seems to have deviated further from the line of the lake. Ascending the hill to the north of the vale of Hottein, he descended into the valley beyond, and came to the place which, he says, still bears the name of Baitsida; he then, by the Pass of Doves (Wady Hymam), entered the Vale of Gennesareth. "We viewed," he says, "Magdolum (Medjdel) on the lake, and then went to the round fountain, where we reposed awhile, and took some refreshment; and going north, passed by a spring called *Moriel*, and began to ascend the hills

towards Saphet, which I take to be the eastern end of that chain of hills which runs from the sea, northward of the plain of Acre. There are several summits, separated from one another by small valleys. One of the first of these is called *Rubasy*. On the top of the northern summit we passed by *Aboutbesy*: in the valley beneath it, is a bridge, called *Geser Aboutbesy*. Here there is a stream which runs to the plain that is to the west of the Lake of Tiberias."

It is difficult to make any thing of these names, which appear to be modern; but the stream is probably that which Burckhardt notices under the name of El Eshe, as emptying itself into the lake near Ain Tabegha. It was nearly opposite to this spring that he descended to the coast from *Khan Djeb Yousef*, the Khan of Joseph's Well, which he makes two hours and a quarter from Saphet, and one hour and a half from the borders of the lake. In the time of Van Egmont and Heyman, this khan was called the *Khan of Cuperli*, "from its being built, together with several other structures of the same kind in Turkey, by a grand-vizier of that name." They make it less than an hour from the point at which they began to ascend the mountains by a very troublesome road, and describe it as "an excellent baiting-place both for man and beast." "The khan has on the outside the appearance of a castle. You enter through a large gate into a spacious area, round which are arched piazzas serving for stables, and over them apartments with terraces: near it is a mosque with a minaret, and a large cistern, generally full of rain-water; but, at the time we visited the khan, it was dry. On the left side of this khan is also a small mosque, and a pit covered with a cupola. The Turks will have this to be the pit into which Joseph was thrown, before

his brethren sold him to the Ishmaelites ; but it is at present no more than six spans in depth. Besides, the Scripture represents the pit into which Joseph was cast, as dry, whereas this contained very clear and good water."

At the time of Burckhardt's visit, the khan was falling rapidly into ruin. It was then inhabited by a dozen Moggrebin soldiers with their families, who cultivate the fields near it. "Joseph's Well" is, he says, held in veneration by Turks as well as Christians: the former have a small chapel just by it, and caravan travellers seldom pass here without saying a few prayers in honour of Yousef. He describes it as about three feet in diameter, and at least thirty feet in depth; which so ill accords with the statement given by Van Egmont, that it is hard to imagine that they were shewn the same well. But it matters little: any well would equally answer the purpose of the legend. Burckhardt avows his scepticism on the point. "I was told," he says, "that the bottom is hewn in the rock: its sides were well lined with masonry as far as I could see into it, and the water never dries up; a circumstance which makes it difficult to believe that this was the well into which Joseph was thrown." That which was shewn to Pococke as *Djob Yousef*, he describes as "a cistern under ground." The whole of the mountain in the vicinity is covered with large pieces of black stone; but the main body of the rock is calcareous. "The country people relate, that the tears of Jacob, dropping upon the ground while he was in search of his son, turned the white stones black, and they in consequence call these stones *Jacob's tears*."

There is no good reason to suppose that Dothan, whither Joseph came in search of his brethren, was

so far north of Shechem as this part of Galilee. "It is a long way from Hebron," Dr. Richardson justly remarks, "for the sons of Jacob to go to feed their herds, and a still further way for a solitary youth like Joseph to be sent by his father in quest of them. This pit is nearly the same distance from Shechem, that Shechem is from Hebron; namely, about two days and a half, or three days' journey." The pit in question, the learned traveller believes, derives its name from a chief of Saracenic celebrity. Thus, there is a "Joseph's Hall" at Cairo, which has been ignorantly supposed to owe its name to the patriarch, although, in fact, the work of a Mameluke chieftain. Dr. Pococke accounts for the blunder respecting *Djob Yousef*, by supposing it to have originated in the mistaken notion that Saphet is the ancient Bethulia. The latter he considers to be no other place, in fact, than Bethel. The real Dothan, he remarks, "could not be a great way from Bethulia, because Holofernes's army extended from Bethulia to Dothan; and though this place might anciently have been called Dothan, as it is at present by the Jews, yet its great distance from Shechem makes it unlikely to be the place where Joseph went to his brethren, as it is the distance of two or three ordinary days' journey, and could not be performed in less than five or six days with the cattle which they were charged to feed." The district is called by the natives *Koua-el-Kerd*, and, a little lower down, *Redjel-el-Kaa*, neither of which names presents any affinity to Dothan. The whole legend may, therefore, be safely dismissed as another of those ignorant fictions which have perplexed the geography of the Holy Land.*

* Dr. Richardson arrived at *Djob Yousef* (Gib Yousouff, Jeb Joseph?) from Nazareth. About four hours after turning out of

Saphet, by Burckhardt written Szaffad, has already been referred to as one of the four holy cities of the Talmud. Its situation is very high, and commands the whole country round. It is described by Burckhardt as a neatly-built town, standing upon several low hills, which divide it into different quarters: of these, the largest is inhabited exclusively by Jews, who esteem Szaffad a sacred place. "The whole may contain 600 houses, of which 150 belong to the Jews, and from 80 to 100 to the Christians. The town is governed by a Mutsellim, whose district comprises about a dozen villages. The garrison consists of Moggrebins, the greater part of whom have married here, and cultivate a part of the neighbouring lands. The town is surrounded with olive-plantations and vineyards, but the principal occupations of the inhabitants are indigo-dyeing and the manufacture of cotton cloth. On every Friday a market is held, to which all the peasants of the neighbourhood resort."

The summit of the hill, round the foot of which Szaffad may be said to lie, is crowned with an ancient castle, part of which, Pococke says, the Jews think to be as old as the time of their prosperity. When he visited it, there were only great ruins: he notices particularly "two fine, large, round towers that belonged to it." The Christians had possession of the

the road to Tiberias, he came to a large village on the side of a hill, called *Megâra*, and a little further on, another village called *Mensura*. In Pococke's route to Saphet, occur the names of *Akeby*, near which are grottoes cut in several parts of the perpendicular rocks; *Cesy*; *Adborow*; and *Wady Lakab*. Also, a little to the north of Djob Yousef, a place called *Renety*. Future travellers may throw light on these names, which are apparently allied to nothing ancient or intelligible.

fortress in the time of the Crusades; and "I saw," he adds, "on a building in the town, a relief of the arms of the knights of St. John of Jerusalem: it was surrendered by them to Saladin, sultan of Egypt.* The town is a little lower down, on three sides of the hill on which the castle stands: it is a considerable town, having been formerly the place of residence of the pasha of this country, on which account it was called the pashalic of Saphet; and the whole territory now goes by the name of the country of Saphet, but the pasha resides at Sidon, and a *cadi* from Constanti-

* Brocardus mentions Saphet in the following words: "Saphet, or Sephet, is a city or castle, formerly belonging to the knights-templars. The castle is handsome, very strong, and situated on a mountain of extraordinary height, but was taken by the Soldan, and, to the great detriment of the Christians, still continues in his possession, as he by this means keeps in subjection all Galilee; that is, the tribes of Zebulon, Naphthali, Asher, Issachar, Manasseh, and the whole country as far as Tyre and Sidon." Another writer of the middle ages states, that Coradine, prince of Damascus, built at Saphet a very strong castle, which Saladin, the scourge of the Christians, reduced by a long siege to such extremities, that the besieged, pressed by famine, and having obtained leave of the grand-master of the knights-templars, surrendered to that tyrant. In the year 1239, Benedict, bishop of Marseilles, having made a voyage to the Holy Land, encouraged the templars to rebuild the castle of Saphet: he is said to have laid the first stone himself, and to have animated the workmen by a spirited oration. He then returned to his native land, and at his death bequeathed to this castle, "as to his beloved son," his whole fortune and his blessing. In 1266, this castle again fell into the hands of the Infidels, through the treachery of its commander, one Leo, a Syrian knight, who had embraced the Mahomedan religion. The whole garrison, together with the inhabitants, amounting to three thousand, are said to have been formally beheaded by the Infidels, in violation of their promise, given upon oath, that they should enjoy their lives and liberties. See Van Egmont and Heyman's *Travels*, vol. ii. p. 43.

nople lives here.* There are many Jews in this place, it being a sort of university for the education of their rabbies, of whom there are about twenty or thirty here, and some of them come as far as from Poland. They have no less than seven synagogues. Several doctors of their law, who lived in the time of the second Temple, are said to be buried here, three of whom lie in a place which is now turned into a mosque; and the Turks say, they are three of the sons of Jacob. The Jews have a notion, that the Messiah will reign here forty years before he will take up his residence in Jerusalem. To the north of the hill on which the castle stands, there are several wells, which, they say, Isaac dug, and about which there were such contentions between the herdsmen of Isaac and Gerar; but they have much mistaken the place, the Valley of Gerar, in which they were dug, being at a great distance on the other side of Jerusalem."

Thus far Poccocke. Turks, Jews, and Christians seem, in this land of legends, to rival each other in ignorant credulity. Van Egmont and Heyman describe "a cave at Saphet, held in great veneration by the Turks, who call it Jacob's Cave, pretending that the patriarch and his family lived there when he received the account of his son Joseph's death; which, according to them, he lamented with such floods of tears as to wash holes in the rocks. No Jew is suffered to approach this sacred cave; and it is with great difficulty that Christians, here called Nazareens, can obtain this favour. It is situated in a small hill or eminence within the town itself, and to which you

* This was in 1737. The pashalic of Sidon and that of Acre are the same, and Saphet is included in it.

ascend by steps terminating in a small garden planted with trees, under whose shadow is a Turkish oratory. Here are also several sepulchres ; and, in the front of the oratory, is a cave hewn out of the rock, containing eleven or twelve grottoes, situated in two rows over each other, and in which, as they pretend, Jacob and his family lived. But that belonging to Jacob himself, is as large again as any of the others. We also saw here a large tomb, covered with silks of several colours, and containing, according to the Turks, the body of Judah. The whole is inclosed with a wall, and near it, in a small house, lives a Turkish san-ton."

There can be little doubt that these grottoes are sepulchral, and that they are of high antiquity, although it is impossible now to ascertain who were the original tenants or proprietors. — "The next place," continue the same travellers, "that engaged our attention, was the citadel, which is the greatest object of curiosity in Saphet, and generally considered as one of the most ancient structures remaining in this country ; though, at present, it is in so ruinous a condition, that its ancient figure can scarcely be determined. It stands on the summit of a mountain round which the city is built, and was formerly a very strong fortification ; as sufficiently appears from the multitude of ruins and the largeness of its circuit, which extends near a mile and a half. In order to form some idea of this fortification in its present state, imagine a lofty mountain, and on its summit a round castle with walls of an incredible thickness, with a *corridor* or covered passage extending round the walls, and ascended by a winding staircase. The thickness of the wall and the corridor together was twenty paces. The whole was of hewn stone. and some

of the stones are eight or nine spans in length. The inner part of the castle was in some measure entire, and consisted of an hexagonal room, the terrace roof of which is supported by six arches, and lighted from an opening in the roof. Near this castle we also saw the ruins of several cisterns and other buildings, but now hardly distinguishable. This castle was anciently surrounded with stupendous works, as appears from the remains of two moats lined with free-stone, several fragments of walls, bulwarks, towers, &c., all very solid and strongly built, and below these moats, other massive works having corridors round them in the same manner as the castle : so that any person, on surveying these fortifications, may wonder how so strong a fortress could ever be taken. Tradition tells us, that the castle of Saphet was taken by stratagem, a number of camels being sent, as the besieged imagined, with provision, but which were in reality loaded with soldiers.

“ But what best merits the greatest attention of the traveller, is a large structure of free-stone in the form of a cupola or dome. The stones, which are almost white, are of astonishing magnitude, some being twelve spans in length, and five in thickness. The inside is full of niches for placing statues, and near each is a small cell. An open colonnade extends quite round the building, and, like the rest of the structure, is very massive and compact. We ascended to the top of the dome, and there found some traces of another building which had been erected on it. From here we had the finest prospect that can be imagined, extending over the city of Saphet and the circumjacent places, which are very numerous, all the sides of the mountains being full of villages and hamlets, supposed once to have made a part of the

city of Saphet, which is at present almost in ruins and every where without walls. But what greatly increases the beauty of the prospect, is, that the adjacent country is every where well cultivated. Towards the south is a most enchanting prospect over the Lake of Tiberias. We even imagined we could here see the extremity of it, and distinguish the place where the Jordan issues from it; we had also a sight of Mount Tabor, the mountains of Carmel and Lebanon, together with the large plain of Esdraelon, the prospect being terminated with the mountains which bound that plain. But, if the prospect over the Lake of Tiberias be pleasant, it is also very illusive: the water appears not to be a mile distant; but a traveller will find it difficult to reach the banks in four hours. There is the same *deceptio visus* with regard to the village called Hattin (Hottein), situated between Saphet and Mount Tabor, and where is shewn with great confidence the grave of Moses's father-in-law. It appears to be hardly a stone's cast, and yet the real distance is three long hours.

“ In our descent from the castle, we saw ruins in almost every place, and the vestiges of the labour of some who had been seeking for treasures. We also saw that this part of the mountain was covered with vineyards, producing a very beautiful, delicious grape; and accordingly, the wine of Saphet is good, but would be excellent, did the Jews, who are the makers of it, understand their business. The air of Saphet, from its high situation, is very pure and healthy, and at the same time so fresh and cool, that the heats, which, during the summer, are very great in the adjacent country, are here hardly felt, a gentle breeze continually refreshing the air. And this was the reason why anciently the royal children were

often sent from Damascus hither, especially in summer, or when indisposed. The fruits also are remarkably good, especially the grapes and figs. Here are also great numbers of lemon-trees; for, at the foot of the mountains are several fertile valleys laid out into gardens; and the whole country is naturally fertile, and abounds with springs. Here is also a large aqueduct, which conveys the rain water from one place to another."

Saphet had, at that period, no Christian families, which is mentioned by these travellers as remarkable. There were a few Moors, but of Jews great numbers; and they were assured that, about a century before, the number of Jews settled here was not less than 12,000. The town was now no more than a village in the midst of ruins. "Were it not," they say, "for the passionate desire of the Jews for ending their days here, it would long since have been utterly forsaken. For it has been so often taken and retaken by Christians and Mahommedans, that it now appears only as one confused heap, having nothing venerable in it, except its name, situation, and a few ruined structures. The Jews are indeed possessed with an irresistible desire, or rather frenzy, for dying in this place, relinquishing every thing for this. They express a high veneration for Jerusalem and Hebron, but not to be compared with this; which they found on the following reasons. First: a great number of their most celebrated rabbins and other holy men have died, and lie buried here, whose sepulchres they visit with the greatest devotion; particularly those of the rabbins, Simon Ben Juchan, author of the Zohar; Hillel, writer of the Thana on the Gamara; Samai Hagadol; and Jehuda Bar Elei, who also wrote on the Gamara. Secondly: they are persuaded

by their rabbins, that the Messiah, who is to be born in Galilee, will make Saphet the capital of his new kingdom to be erected here on earth, and that those who shall dwell there in those glorious times, may expect very singular favours from him. In short, the heads of their rabbins are filled with such a heap of reveries and fantastical visions, that the poor Jews, who adopt the notions of their teachers, seem to have abandoned all reason. They still expect the Messiah, though it is now above seventeen hundred years since they crucified him, and all the prophecies relating to him have been accomplished. And this is the reason that they are always at a loss for an answer, when closely pressed, with regard to these prophecies; so that their devotions are mere superstition, prompting them to prefer this place to another, though they live in the greatest misery, merely to leave their remains in Saphet. The Turks are not backward to take advantage of this superstitious notion of the Jews; for, first, they make them dearly purchase the favour of living at Saphet, and, by a variety of oppressions, fines, and the like unjust practices, squeeze them to such a degree, that they may be said to pay for the very air they breathe. And if any, through extreme poverty, are obliged to retire, the pasha is no loser, as his quota must be made up by the others. It is sometimes pretended that he carried considerable treasures away with him: and the pasha immediately demands, in the name of the Grand Signior, that the treasures be delivered up; he settles the sum at his pleasure, and forces these miserable people to pay it, who here lead the poorest and most deplorable life that can be conceived. Their only consolation is, their having synagogues, of which, when we visited Saphet, there were seven, though

formerly they amounted to thirty or more ; and that they are at liberty to pray in them, and attend to the visionary harangues of their rabbins. They, however, send from Saphet some of their rabbins of the greatest learning and integrity, to Constantinople, Smyrna, and other trading cities of the Ottoman empire where wealthy Jews reside ; and some of them even visit Germany, Holland, England, and other places not subject to the Inquisition ; collecting by this means considerable sums, to be distributed among the Jews at Jerusalem, Hebron, and Saphet, though the greatest share always falls to the latter.* They have still here a printing-house and a kind of University, where the Jewish youths are instructed in their learning, which consists wholly in the Hebrew language and understanding the Talmud. The Jews here are descended from the tribe of Judah, but their ancestors are natives of Spain, and accordingly, they all speak the Spanish language perfectly well."

To the above-mentioned reasons for venerating this favoured site, the inhabitants are stated to add another, which, if it rested on any authentic tradition, would sufficiently explain, without the help of Jacob's cave or any other legend, the ancient fame and sanctity attaching to it. They pretend that it was the birth-place of Queen Esther. It makes somewhat against this claim, however, that the daughter of Abihail was of the tribe of Benjamin, and probably born within the kingdom of Judah, as her uncle was among those who had been carried away captive by the King of Babylon from Jerusalem. The Jews of Saphet stated,

* Tiberias is not mentioned : and, at this period, few Jews resided there. The account in other respects exactly agrees with the statement of Burckhardt, given in the description of Tabaria, and serves to corroborate its truth.

that this is the town called in the book of Joshua, Orirah. No mention is made of Saphet in the English Bible; but, in the apocryphal book of Tobit, according to the Vulgate, Tobias is said to be "of the tribe and city of Naphthali, in the upper parts of Galilee, beyond the road that leads to the west, having on the left the city of Saphet." (Tobit i. 1.) The city of Naphthali was a mile to the south of it. Since then, its name appears only in the annals of the Crusades. It was doomed, however, to suffer severely from the French invasion. In 1799, the French had occupied Saffad with a garrison of four hundred men, their outposts being advanced as far as the bridge of Beni Yacoub. After their retreat from Akka (Acre), the Turks wreaked their vengeance on the Jews, whose quarter of the town they completely sacked. The castle, Burckhardt says, appears to have undergone a thorough repair in the course of the last century. There is also, he says, another but smaller castle, of modern date, with half-ruined walls, at the foot of the hill. Captain Mangles was struck with the extreme beauty of the situation. The approach from the north, he describes as very fine: the country abounds in olives, vines, and almond-trees, which were then (May 26) in blossom. He represents the castle as occupying a small hill standing by itself, and the town as appearing to consist of four distinct villages at the foot of it. It must have increased considerably in extent, if this be correct, since the middle of the last century.* It is only within that period

* Volney attributes the decline of Saphet to the earthquake of 759. "The Jews," he says, "who believe that the Messiah will establish the seat of his empire at *Safud*, had formed an affection for this place, and had assembled here to the number of fifty or sixty

that it has received a proportion of Christians. The Jews do not seem to have become much more numerous, owing, perhaps, to the extreme intolerance of the Turks, added to the superior advantages and equal sanctity of Tabaria.

From Szaffad, the road ascends, passing over the summit of Djebel Szaffad, which Burckhardt states to be a southern branch of the Djebel el Sheikh or Antilibanus. This chain begins on the N.W. side of Lake Houle. The whole is calcareous, with very little basalt or tufwacke. After passing the highest point the road descends through a narrow valley called *Akabet Feraein*, and passes by the spring of *Feraein*. On the right, the traveller passes the village *Feraab*. At the foot of the mountain is a plain called *Ard Aaseifera*, a small part of which is cultivated by the inhabitants of Szaffad; there are several springs in it. From this plain the road descends the western banks of the valley of the Jordan, to *Djissr* (or *Djeser*) *Beni Yakoub*, which Burckhardt makes two hours and three quarters from the summit of Djebel Szaffad. This bridge connects the pashalics of Damascus and Acre; and here the Pasha of Damascus keeps a few men, chiefly for the purpose of collecting the *ghaffer*, or toll, paid by all Christians who cross it. The ordinary toll is about nine-pence a head, but the pilgrims who

families. But the earthquake of 1759 destroyed all; and Safad, looked upon by the Turks with a jealous eye, (*regardé de mauvais œil*) is now but a village almost deserted." It was the cradle of the power of the celebrated Sheikh Daher, mentioned at p. 271, of whom the French traveller has given so interesting an account. From 1750 to 1776, he commanded the greater part of the pashalic of Acre, assuming the title of "Sheikh of Acre, prince of princes, commander of Nazareth, Tiberias, and Saphet, and sheikh of all Galilee." Djeddar Pasha succeeded him as Pasha of Acre.

pass here on their way to Jerusalem, before Easter, pay seven shillings. The river is here about thirty-five paces in width. On the west side is a guard-house belonging to the Pasha of Acre. On the other side is a khan much frequented by travellers, which was almost entirely demolished when the French invaded Syria. It encloses a spring, and in the middle of it are ruins of an ancient square building, constructed (Burckhardt says) of basalt, with which the mountains abound, and having columns in its four angles. This may possibly be the remains of a fortress built near this spot by Baldwin, fourth king of Jerusalem. The bridge itself is of a solid construction, with four arches.* Its name is of course said to commemorate the passage of the patriarch Jacob, on his return from Padan-Aram. The legend does not, indeed, as might be expected, attribute the construction of it to his architectural skill. If the name, however, be correctly given, it signifies "the bridge of the sons of Jacob;" referring, probably, to some Arab tribe who occupied this district. Thus, there are the tribes of Beni Szakher, Beni Obeid, Beni Djohma, &c. A short mile below the bridge, Pococke mentions an oblong mount, apparently artificial, round the summit of which are the foundations of a strong wall. "At the south end, and on the east side, I saw the remains of two very handsome gates of hewn stone, with round turrets at the corners. At the north end, there is a great heap of ruins, probably of a castle. The whole is about half a mile in circumference. There are some signs of suburbs to the south, on a lower ground, which seems to have been fortified. The place is now *Kaisar-Aterah*, or *Geser-Aterah*, and

* According to Burckhardt: Pococke says, *three* arches.

it seems to have been an improvement of the Romans. A mile above the bridge, there is a mineral water, which seemed to be of sulphur and iron : it is walled in, as if it had been formerly frequented. About half way between this place and the Lake Samachonitis, is a little hill with ruins on it, which they now call the town of Jacob."*

From Djeser Beni Yakoub, Poccocke makes it but a mile and a half (Burckhardt about three quarters of an hour) to this lake, which is called in the Scriptures "the waters of Merom," and now bears the name of *Bahr-el-Houly* (Lake Julius). According to Josephus, this lake was seven miles long; but it is not, our modern authorities state, above two miles broad, except at the north end, where it may be about four. The banks are very low, the hills not approaching it in any part. It is, however, on a level considerably higher than Lake Tabaria. The south-west shore bears the name of *Melaha*, from the ground being covered with a saline crust. The fisheries of the lake are rented of the Mutsellim of Szaffad, by some fishermen of that town. It is inhabited, Burckhardt says, only on the eastern borders, where we find the villages *Eddeir* and *Esseira*, and between them a ruined place called *Kherbet Eddaherye*. "The waters are muddy, and esteemed unwholesome, having something of the nature of the waters of a morass,

* Poccocke's Travels, book i. chap. 18. Dr. Richardson mentions another small lake, between this and Lake Tabaria, a little below Jacob's Bridge, which, "at first sight, appeared to be a continuation of the Lake of Gennesareth; but, when we obtained a view of it from higher ground, we were satisfied," he says, "that it was not. In some of the maps, it is marked as the Lake Semechonitis of Josephus, and the description is in some respects applicable to it; but then it must not be considered as synonymous with the *Bahr-el-Hoolya*."

which is partly caused by their stopping the brooks on the west side in order to water the country, so that the water passes through the earth into this lake; it is also in some measure owing to the mud-diness of its bed. After the snows are melted, and the waters fallen, it is only a marsh through which the Jordan runs. The waters, by passing through the rocky bed towards the sea of Tiberias, settle, purify, and become very wholesome." Such is Po-cocke's account. Seetzen says, that its shores are frequented by a great number of wild boars, who conceal themselves in the rushes and reeds which surround it. Captain Mangles describes the plain on the north as literally covered with wild geese, ducks, widgeon, snipe, and other water-fowl of every description. He found the country beyond the lake full of marshes and swamps, so as to endanger in some instances the horses, and intersected with numerous streams.

Between three and four hours from Jacob's Bridge, the route taken by Dr. Richardson led to a mill and soap-manufactory, situated at the source of a large stream, nearly as broad, but not so deep, as the Jordan: it is called *Geersh*. The houses of the village here were observed to be "pavilion-roofed, not flat, as in Egypt and Palestine: the inhabitants seemed a licentious, disorderly people." About a mile further, through rich cultivated fields, they passed the top of another large stream, and pitched their tents on a sloping bank near the village of *Yallahe*, the second night after leaving Nazareth. "This seemed," he says, "to be only a temporary village. The houses were constructed of bundles of reeds tied together; and it was probably only a summer resi-

dence, for, during the rainy season, the greater part of the plain would be inundated. Fine herds of black cattle were feeding around." The next day, they proceeded along the edge of a watery plain, intersected with numberless ditches and streamlets, and overrun with gigantic thistles, which reached to their saddles, and annoyed them excessively. The common track avoids them. High mountains here bound the vale of the Jordan on either side, while "the loftier Busia unites them at its termination, looking from his throne, the snow-crowned monarch of the vale."

Having cleared the plain, they got upon higher ground, and came to another village of reed-huts, like Yallahe. A little higher up, they crossed a stone bridge of five arches, thrown over a considerable river, which brawls its way over a rough and stony bed, down to Lake Houle. A well-cut stone, bearing an Arabic inscription, which had belonged to the bridge, lay on the bank. After crossing the bridge, they descended in a southerly direction, crossed another stream, and came to a mount named *Til-el-Kathre*. From the top of this delightful elevation, to which they ascended by a well-formed road, they enjoyed an extensive view of the whole of the Bahr-el-Hoolya, spreading along its base towards the south, with the meadowy plain intersected by the mountain rivulets, and the mountains by which it is bounded. Djebel Sheikh, capped with snow, was seen overtopping the whole range on the north. The traces of former improvement shewed that art had once lent its aid to improve the natural capabilities of this situation. Four stone huts, flat-roofed, were now all that occupied the mound; the winder residence of

some native families who were then enjoying themselves in their tents. Hard by the stream which flows at the foot, was a sheikh's tomb, under the shade of a stately oak, whose branches were hung with votive rags and strings; and some lately-burned ashes lay on the tomb itself. A grove of venerable oaks here yields the traveller a most welcome shade. He is still within the pashalic of Acre.

The route taken by Dr. Richardson now lay westward, through a fine undulating plain, partially cultivated, and enlivened with trees, but almost without inhabitants. After crossing the mountain range on the left of the Jordan, they traversed another valley, and another mountain, from which they descended into the beautiful vale of Hasbeia. This is the name of a considerable tract lying to the west of Djebel Sheikh, chiefly inhabited by Druses. The town of this name is situated on the top of a high hill, and may contain, Burckhardt says, seven hundred houses, half of which belong to Druse families; the rest, with the exception of about forty Turkish families and twenty Enzairie, to Christians: these are principally Greeks, but there are also Catholics and Maronites. The inhabitants make cotton cloth for shirts and gowns, and have a few dyeing-houses. The chief production of the soil is olives. The chief of the town is an emir of the Druses, dependent both on the Emir Beshir and the Pasha of Damascus. He lives in a well-built serai, which in time of war might serve as a castle. "The neighbourhood of Hasbeia," Burckhardt states, "is interesting to the mineralogist. I was told by the Greek priest," (with whom he lodged,) "that a metal was found near it, of which nobody knew the name, nor made any use. Having

procured a labourer, I found, after digging in the wady a few hundred paces to the E. of the village, several small pieces of a metallic substance, which I took to be a native amalgam of mercury. According to the description given me, cinnabar is also found here, but we could discover no specimen of it after half an hour's digging. The ground all around and the spring near the village are strongly impregnated with iron. The rock is sandstone, of a dark red colour." Seetzen says, "The mountains of the neighbourhood are for the most part calcareous, and in the bottom of the hills are seen strata of trap. The object the most remarkable in the mineralogy of the district, is a mine of asphaltos at the distance of a league W.S.W. of Hasbeia." Burckhardt refers to this "mine," which, he says, is situated upon the declivity of a chalky hill in the wady, at one hour below the village on the west side. He calls it *bitumen Judaicum*: by the natives it is called *hommar*, and the mine, *Biar el hommar*. The bitumen is found in large veins at about twenty feet below the surface; the pits are from six to twelve feet in diameter. The workmen descend by a rope and wheel, and, in hewing out the bitumen, they leave columns of that substance at different intervals as a support to the earth above. There are upwards of twenty-five of these pits or wells, but the greater part of them are abandoned, or overgrown with shrubs. Burchardt saw only one that appeared to have been recently worked, and says, they work only during the summer months. The Emir possesses the monopoly of the bitumen: he alone works the pits, and sells the produce to the merchants of Damascus, Beirout, and Aleppo. It was now at about twopence halfpenny the pound. Seetzen says,

that the greater part is transported to Europe, but that it is used by the natives to secure the vines from insects. *

What Dr. Richardson calls the Vale of Hasbeia, is the wady watered by the *moiet-Hasbeia*, by Seetzen called the Hasberia, the principal source of which is a large spring that wells out from under the west side of Djebel Sheikh, and is said to run into the Bahr-el-Hoolya. The banks of the river are covered with numerous plantations of mulberry-trees, well cut and watered, and in the highest order; and throughout the vale, the silk-worm is "successfully cultivated."

The traveller has now entered the pashalic of Damascus; but the chief power belongs to the prince of the Druses, and there are few Turks in the country. A stony and barren track succeeds, hilly, with patches of cultivation and but thinly peopled; the soil limestone and a large-grained conglomerate. On the top of a hill to the right, stands the Christian village of *Reshia*. About three quarters of an hour further, on the left, the village of *Firkook*, separated from the road by a deep ravine, through which flows a rivulet. The houses are high, and have a comfortable appearance, rising in terraces on the slope of the hill. "From Firkook," continues Dr. Richardson, "the scenery continued of nearly the same description,—ragged columnar masses of rock, mixed with the lubricious cypress and dwarf cedar, all the way to

* Burckhardt enumerates the following villages as belonging to the territory of Hasbeia: Ain Sharafe, El Kefeir, Ain Annia, Shoueia, Ain Tinte, El Kankabe, El Heberie, Rasheyat-el-Fukhar, Ferdis, Khereibe, El Merie, Shiba, *Banias*, Ain Fid, Zoura, Ain Kamed Banias, Djoubeta, Fershoubu, Kefaer Hamam, El Waeshdal, El Zouye.

Rahlee, which is four miles from *Reshia*. * Here we found the ruins of an ancient temple; a small edifice built of large stones, and partially ornamented with sculpture, apparently of Roman workmanship, and much disintegrated. On the opposite of the road, there are many stone pots, and some remarkably fine walnut-trees. Higher up the bank are the remains of another edifice, which is called the palace." They could obtain no account of the history of this place. About two hours further, descending a steep hill, they issued from the mountain defiles upon a stony, uncultivated plain. Three more hours brought them to *Katon*, a substantial village built with stone, and containing many houses of two and three stories. Beyond this, the soil improves. The plain is remarkably flat, extensive, and intersected in all directions by small streams. Not an enclosure is to be seen; but it was covered at this time with crops of wheat and barley, beyond which was seen a wood. The road is a narrow, regular, well-worn track, resembling a cross-road in this country. Five hours from *Katon*, it

* Seetzen noticed ruins of a Roman temple, consisting of a single column of the peristyle of the Ionic order, of the best execution, at a village called *Asha*, inhabited by Druses and Greek Christians, at about a day's journey from *Rasheia*. The latter village he states to be the residence of an emir, whose authority extends over twenty other villages; it is situated on the steep declivity of a mountain, about two days from Damascus. *Hasbeia*, he makes five leagues to the south of *Rasheia*, and says, it is somewhat larger, and, like it, situated on the steep descent of a mountain. Here he alighted at the house of the learned Greek Bishop of *Sûr* (Tyre), or *Seide* (Sidon), to whom he had a letter of recommendation. The two districts of *Rasheia* and *Hasbeia* are stated to be the least known of all Syria.—See "Brief Account of the Countries adjoining the Lake of Tiberias, &c. by M. Seetzen." Small 4to. Published for the Palestine Association of London.

leads to another small village, with a large cemetery; the tombs and houses alike built of burnt brick. An hour further conducts the traveller to the walls of Damascus. About a quarter of a mile on this side of the western gate, is shewn the place where Saul fell to the earth, smitten with blindness by a light from heaven. It is on the side of the old road, near the ruined arch of a bridge, and close by are the tombs of some devout Christians; but there is no chapel or convent built over it. The Empress Helena has not been here; and there is nothing to check the indulgence of the supposition that, possibly, this may be about the spot of that memorable transaction.

PANIAS.

BURCKHARDT, in coming from Damascus, pursued the more direct route taken by the caravans, which crosses the Jordan at Jacob's Bridge. Captains Irby and Mangles left this road at Khan Sasa, and passed to the westward for Panias, thus striking into a middle route between the high road to Acre, and that by Raschia and Hasbeya. The first part of the road from Sasa, led through a fine plain, watered by a pretty, winding rivulet, with numerous tributary streams, and many old ruined mills. It then ascended over a very rugged and rocky soil, quite destitute of vegetation, having in some places traces of an ancient paved way, "probably the Roman road from Damascus to Cesarea Philippi." The higher part of Djebel Sheikh was seen on the right. The road became less stony, and the shrubs increased in number, size, and beauty, as they descended into a very rich little plain, at the immediate foot of that mountain. "There is a conspicuous tomb in this valley; and a rivulet, which appears to take its source at the foot

of the mountains, passes along the western side of the plain in a southerly direction, when its course turns more to the westward, and rushing, in a very picturesque manner, through a deep chasm, covered by shrubs of various descriptions, it joins the Jordan at Panias.* This is marked in Arrowsmith's chart, as the real source of the Jordan; the fountains at Panias, though by far the most copious, not being the most distant source. "From this plain," continues Captain M., "we ascended, and, after passing a very small village, saw on our left, close to us, a very picturesque lake, apparently perfectly circular, of little more than a mile in circumference, surrounded on all sides by sloping hills, richly wooded. The singularity of this lake is, that it has no apparent supply or discharge; and its waters appeared perfectly still, though clear and limpid. A great many wild-fowl were swimming in it. Josephus mentions it under the name of Phiala (cup), in allusion to the shape of the lake. It was supposed by the ancients to be the real source of the Jordan. A passage in the Jewish historian notices, that they threw straw into the lake, which came out at the *apparent source* at Panias.†

* This description seems to answer to the water of Hasbeia. whether it joins the Jordan at Panias, is a question.

† "Now Panium is thought to be the fountain of Jordan; but, in reality, it is carried thither after an occult manner from the place called *Phiala*. This place lies as you go up to Trachonitis, and is 120 furlongs from Cesarea, and is not far out of the road on the right-hand. And indeed it hath its name of *Phiala* (vial or bowl) very justly, from the roundness of its circumference, as being round like a wheel; its water continues always up to its edges, without either sinking or running over; and this origin of Jordan was formerly not known. It was discovered so to be when Philip was Tetrarch of Trachonitis; for he had chaff thrown into *Phiala*, and it was found at Panium, where the ancients thought the fountain-head of the river was, whither

But this is impossible ; for, to arrive at Panias, its discharge must pass under the rivulet which Arrow-smith points out as the true source. On quitting Phiala, at but a short distance from it, we crossed a stream, which discharges into the larger one which we first saw : the latter we followed for a considerable distance ; and then, mounting a hill to the S.W., had in view the great Saracenic castle near Panias, the town of that name, and the plain of the Jordan, as far as the Lake Houle, with the mountains on the other side of the plain, forming altogether a fine *coup d'œil*. As we descended towards Panias, we found the country extremely beautiful. Great quan-

it had been, therefore, carried by the waters... Now Jordan's visible stream arises from this cavern, and divides the marshes and fens of the Lake Semechonitis; and when it hath run another 120 furlongs, it first passes by the city Julias, and then passes through the middle of the Lake Gennesareth."—JOSEPHUS, *Wars*, book iii. chap. 10, § 7. M. Seetzen makes the Lake of Phiala two leagues distant to the east of Panias; and says, it now bears the name of *Birket-el-Ram*, under which name it is given in Arrow-smith's map. But Burckhardt states, that what the Bedouins call *Birket-el-Ram*, and the peasants *Birket Abou Armeil*, is a reservoir of water a few hundred paces to the S. of the regular road, near the foot of *Tel Abou Nedy*: it is, he says, about 120 paces in circumference, and is supplied by two springs which are never dry, one of which is in the bottom of a deep well in the midst of the *Birket*. Just by this reservoir are the ruins of an ancient town, about a quarter of an hour in circuit, of which nothing remains but large heaps of stones. Five minutes further is another *Birket*, which is filled by rain-water only. The neighbourhood of these reservoirs is covered with a forest of short oaks. The road now begins to descend gently; and an hour and a half further, just by the road on the left, is "a large pond," about 200 paces in circumference, called *Birket Nefah* or *Tefah*: it was said to contain a spring, but some denied it. "From which I inferred," says Burckhardt, "that the water never dries up completely. I take this to be the Lake Phiala, as there is no other lake or pond in the neighbourhood."—*Travels in Syria*, p. 314.

tities of wild flowers, and a variety of shrubs just budding, together with the richness of the verdure, grass, corn, and beans, shewed us all at once the beauties of spring (Feb. 24), and conducted us into a climate quite different to that of Damascus. In the evening, we entered Pnias, crossing a causeway constructed over the rivulet, which flows from the foot of Djebel Sheikh. The river here rushes over great rocks in a very picturesque manner, its banks being covered with shrubs and the ruins of the ancient walls."

Pnias, afterwards called Cesarea Philippi, has resumed its ancient name. The present town of Banias is small. Seetzen describes it as a little hamlet of about twenty miserable huts, inhabited by Mahomedans; but Burckhardt says, it contains about 150 houses, inhabited mostly by Turks: there are also Greeks, Druses, and Enzairies. It belongs to Hasbeia, whose emir nominates the sheikh. It is situated at the foot of the mountain called Djebel Heish. To the N.E. of the village, is the source of the river of Banias, which flows under a well-built bridge on the north side of the village, near which are some remains of the ancient town. The ground it now occupies is of a triangular form, enclosed by the river on one side, a rivulet on the other, and the mountain at the back. The "Castle of Banias" is situated on the summit of a lofty mountain: it was built, Seetzen says, without giving his authority, in the time of the caliphs. Burckhardt says, it seems to have been erected during the period of the Crusades; he saw no inscriptions, but was afterwards told that there are several, both in Arabic and in Frank (Greek or Latin). The mountain on which it stands, forming part of the Djebel

Heish, is an hour and a quarter from Banias, bearing from it E. by S. "It is now completely in ruins, but was once a strong fortress. Its whole circumference is twenty-five minutes. It is surrounded with a wall ten feet thick, flanked with numerous round towers, built with equal blocks of stone, each about two feet square. The keep, or citadel, seems to have been on the highest summit on the eastern side, where the walls are stronger than on the other side. On the western side, within the precincts of the castle, are ruins of many private habitations. At both the western corners, runs a succession of dark, strongly-built, low apartments, like cells, vaulted, and with small, narrow, loop-holes, as if for musquetry. On this side also is a well, more than twenty feet square, walled in, with a vaulted roof at least twenty-five feet high. The well was, even in this dry season, full of water: there are three others in the castle. It has but one gate, on the south side. In winter time, the shepherds of the Felahs of the Heish, who encamp upon the mountain, pass the night in the castle with their cattle." The view from hence is described as magnificent. The wady at its S.E. foot is called *Wady Kyb*; that on its western side, *Wady-el-Kashabe*; and that "on the other side of the latter," (the equivocal expression is Burckhardt's,) *Wady-el-Asal*.

Where was the temple erected by Herod the Great in honour of Augustus, out of gratitude to the Emperor for having put him in possession of Trachonitis? Seetzen remarks, that the circuit of the ancient walls of the city is easily distinguishable, but that no traces remain of this magnificent edifice. Burckhardt noticed some remains of the ancient town near the bridge, but says, that the principal part seems to have been on the opposite side of the river, where

the ruins extend for a quarter of an hour beyond the bridge. No walls remain ; but great quantities of stones and architectural fragments are scattered about. He saw here one entire column of small dimensions, and in the village, on the left side of the river, a granite column one foot and a half in diameter. On the south side of the village are the ruins of a strong castle, which, from its appearance and mode of construction, may, he conjectures, be of the same age as the castle on the mountain. It is surrounded with a broad ditch, within which was a wall : several towers are still standing. A very solid bridge, which crosses the winter torrent Wady-el-Kyd, leads to the entrance of the castle, over which is an Arabic inscription, with a date coinciding with the era of the Crusades. There are five or six granite columns built into the walls of the gateway. There can be no doubt that these formed part of some ancient edifice, and possibly of the temple in question. The whole mountain, however, had the name of Panium ; and Dr. Richardson is disposed to imagine, that the *Khallat-el-Banias* on the mountain may be built on the site of the temple. The commanding situation, overlooking the whole plain, may be thought to have recommended it to Herod, as comporting with the magnificence of his conceptions ; and it is remarkable, that, distant as it is from the town, it should preserve the name of the Castle of Banias. The determination of this point must be left to future travellers.

The city of Panias owed its Roman name, and much of its consequence and architectural decoration, to Herod Philip the Tetrarch, who called it Cesarea in honour of Tiberius Cæsar : it received the adjunct of his own name to distinguish it from Cesarea of Palestine. It was indebted for further improvements

to the royal liberality of Agrippa.* The neighbourhood is very beautiful, richly wooded, and abounding with game. The "apparent source of the Jordan," flows from under a cave at the foot of a precipice, in the perpendicular sides of which are several niches, adorned with pilasters, having under them Greek inscriptions. Upon the top of the rock, to the left of these, is a mosque dedicated to Nebbi Khouder, called by the Christians Mar Georgius, which is a place of devotion for Mahomedan strangers passing this way. Seetzen says: "The copious source of the River of Baniyas rises near a remarkable grotto in the rock, on the declivity of which I copied some ancient Greek inscriptions, dedicated to *Pan* and the Nymphs of the Fountain. The ancients gave the name of 'Source of the Jordan' to the spring from which the Baniyas rises; and its beauty might entitle it to that name. But, in fact, it appears, that the preference is due to the spring of the river Hasberia, which rises half a league to the west of Hasbeia, and which forms the largest branch of the Jordan. The spring of Tel-el-Kadi, which the natives take for the source of the Jordan, is that which least merits the name."

Pococke observes, that St. Jerome mentions a village called Dan, four miles from this site. Burckhardt states, that an hour and a quarter to the N.E. of Baniyas, is situated "the source of the Jordan, or, as it is here called, *Dhan*," in the plain, near the hill called Tel-el-Kadi—the spring to which Seetzen refers; and the distance agrees with the place mentioned by Jerome. There are, we are told, two springs near each other, one smaller than the other, whose waters

* "As for Panium itself, its natural beauty had been improved by the royal liberality of Agrippa, and adorned at his expense."—*JOSEPH. Wars*, book iii. chap. 10.

unite immediately below: the larger source immediately forms a river twelve or fifteen yards across, which rushes rapidly over a stony bed into the lower plain. Both sources are on level ground, among rocks of tufwacke. There are no ruins of any kind near the springs; but the hill over them seems to have been built upon, though nothing now is visible. At a quarter of an hour to the N. of the spring, are ruins of ancient habitations, built of the black tufwacke, the principal rock found in the plain. The few houses at present inhabited on that spot, are called *Enkeil*. "I was told," adds Burckhardt, "that the ancient name of the River of Banias was *Djour*, which, added to the name of *Dhan*, made *Jourdan*. The more correct etymology is, probably, Or *Dhan*,—in Hebrew, the River of *Dhan*. Lower down, between the *Houle* and the *Lake Tabaria*, it is called *Orden* by the inhabitants. To the southward of the *Lake of Tabaria*, it bears the name of *Sherya*, till it falls into the *Dead Sea*."

The whole of this statement, there is reason to suspect, rests upon hearsay; and when it is recollected that Burckhardt's authorities in this quarter were, for the most part, Greek priests, there is the more necessity for caution in receiving that part of it which relates to the ancient names. That the *Banias* was anciently called the *Djour*, is a mere legend; and as little is it to be believed, that the river, below *Lake Houle*, is called the *Orden*, unless by the Christians. It is, however, to this legendary opinion respecting the source of the *Jordan*, that *Milton* may be thought to refer, when he says,

"Here the double-founted stream,
Jordan, true limit eastward."*

* *Par Lost*, book xii. line 144.

The same description would, nevertheless, apply to it, as formed by the junction of the waters of Hasbeia and Banias; and Seetzen's remark is deserving of attention, that this third source of Tel-el-Kadi least merits the name of the source of the Jordan.

The name Panias is of classic origin, and is supposed to be derived from the worship of Pan. The cavern and Πανσιον, or sanctuary of Pan, are described by Josephus. The niche in the cavern probably contained a statue of the god. In the middle niche in the rock, the base of a statue is still visible. Round the source of the river are a number of hewn stones, which appear to have belonged to some ancient edifice. Some have supposed this place to be the Dan of the Scriptures, on the slender ground of the faint resemblance of the names. The hill is considered as the Mount Hermon of the Old Testament, that being mentioned as the northern boundary of the Land of Israel on the other side of Jordan, as overlooking the Valley of Lebanon, and as a boundary of the country of the Hivites in Mount Lebanon, which extended from Baal-Hermon to Hamath.* If so, this would seem to be "the Valley of Lebanon," and Panias might claim to be considered as the Baal-Gad which was under Mount Hermon.† The name of Baal, thus connected both with the mountain and the city, would seem to refer to the heathen worship that was carried on here. It was the same deity, apparently, that gave his name to Baalbec. Without attempting to trace any connexion between the attributes of the Syrian Baal and the classic Pan, it would not be a violent conjecture, that the worship of the one might succeed the adoration of the other

* Josh. xi. 17; xlii. 11; Judges iii. 3.

† Josh. xiii. 5.

deity. The mountain, as well as the city, would undergo a correspondent change of name ; and thus, Baal-Hermon would become Panium, and Baal-Gad, Pania. In like manner, Baal-Bek was changed — we might say, translated into Heliopolis. A sacred fountain in Greece almost invariably points out the site of an ancient temple ; and the usual characteristics of these *agiasmata*, or holy fountains, are, a romantic landscape, and the neighbourhood of a cavern or grove. Here we have every circumstance united, that superstition required to give sacredness to the place.

But, in reference to the ancient names, there is a remarkable passage in Josephus, which deserves consideration. The marshes of Lake Semechonitis reach, he says, “ as far as the place Daphne, which, in other respects, is a delicious place, and hath such fountains as supply water to what is called *Little Jordan*, under the temple of the golden calf, where it is sent into Great Jordan.”* Reland supposes that the text is corrupted, and that, instead of Daphne in this place, we should read Dan. If not, we may conclude that the ancient Dan was afterwards called Daphne. The *Little Jordan* is, most probably, the *Banias* of Burckhardt, which, at the distance of an hour and a half in the plain below, falls into what Seetzen denominates the *Hasbeia*, — the *Moiel Hasbeia*, which is the larger branch. Near the confluence of these streams, we must look for the Dan of the Scripture, and the exact situation of one of Jeroboam’s golden calves.† Pania, supposed by the ancients to be the source of the Jordan, can hardly be the place referred to by Josephus. It

* Wars, book iv. chap. 1.

† See Judges xviii. 29. 1 Kings xii. 29.

must, therefore, be below it; and we are strongly inclined to believe, that the sequestered mound and the grove of venerable oaks, described by Dr. Richardson in such glowing language, will be found to answer most completely to the *Daphne* of Josephus,* and the Dan of Scripture, where once stood the temple of the golden calf. It must be near this delicious spot, that the river of Hasbeia meets with the Banias or Little Jordan; and the marshes of Semachonitis extend almost to the base of the mount. It is observable also, that the plain changes its name nearly about the same place, from Ard Houle to Ard Banias; and it is by the confluence of the streams here, that the river is formed, which Josephus distinguishes as the Great Jordan.

CONCLUDING REMARKS.

HAVING now traversed the whole Land of Israel west of this boundary, from Beersheba to Dan, we close here our account of Palestine; preferring, for the convenience of the arrangement, to include the districts east of the Jordan, under the general denomination of Syria, which in strictness applies to the whole country. The parts we have described, however, are all that are usually comprehended under the term *Holy Land*; although, as the scene of Scripture history, the theatre of miracle and of prophecy, — the Peninsula of Mount Sinai, the shores of the Idumean Sea, and the coasts of Asia Minor, might lay claim to the appellation. But we have now visited the whole of Palestine, Judea, Samaria, and Galilee — those

* Lightfoot says, that Riblah, a place on the border of Israel, is by the Targumists rendered *Daphne*. They render Number

11 “and the border shall go down to *Daphne*.”

countries which, above all others under the sun, are interesting to the Christian. And abhorrent alike from reason and from true piety, as is the superstition that has grafted itself upon this interest, yet, the curiosity which inspires the traveller, in reference more peculiarly to these scenes, is rational and laudable. If Troy and Thebes, if Athens and Rome, are visited with classic enthusiasm, much more worthy of awakening the strongest emotions in the mind of a Christian, must be the country whose history as far transcends in interest that of every other, as its literature (if we may apply that term to the divine volume) excels in sublimity, all the ethics, and philosophy, and poetry, and eloquence of the heathen world. This sentiment of interest or of reverence has, indeed, no necessary connexion with religious principle or enlightened worship; for it may actuate alike the pious and the profligate: and, in the character of the Greek or Romish pilgrim, it is too generally found in connexion with an utter destitution of moral principle. The savage fanaticism of the Crusades was an illustration of this fact on a grand scale; and the same spirit that breathed in Peter the Hermit, yet survives; the same fanaticism in a milder form actuates the pilgrims who continue to visit the Holy Sepulchre, with the view of expiating their sins by the performance of so meritorious a penance. The Mussulman hadgi, or the Hindoo devotee, differs little in the true character of his religion, from these misguided Christians, and as little perhaps in his morals as in his creed. Only the stocks and stones in which their respective worship alike terminates, are called by less holy names. It becomes the Protestant to avoid the appearance of symbolising with this degrading and materialising idolatry. But were all this mummery

swept away, and the Holy Land cleared of all the rubbish brought into it by the Empress Helena, the holy sepulchre included, more than enough would remain to repay the Christian traveller, in the durable monuments of Nature. We know not the spot where Christ was crucified; nor can determine the cave in which, for part of three days, his body was ensepulchred; nor is the exact point ascertainable from which he ascended to heaven. The Scriptures are silent, and no other authority can supply the information. But there are the scenes which he looked upon, the holy mount which once bore the temple, that Mount Olivet which once overlooked Jerusalem;—there is Mount Gerizim overhanging the Valley of Shechem, and the hill where once stood Samaria;—there is Nazareth, within whose secluded vale our Lord so long awaited the time appointed for his public ministry,—the plain of Gennesareth and the Sea of Galilee,—the mountains to which he retired, the plains in which he wrought his miracles, the waters which he trod,—and here the Jordan still rolls its consecrated waters to the bituminous lake where Sodom stood.

APPENDIX. (A.)

NATURAL HISTORY.

IT was the Editor's intention to subjoin a fuller account of the natural productions of Palestine; but he finds that this would occupy more space than can be devoted to a subject remotely connected with the design of the present work. He must content himself, therefore, with referring to the sources of information.

Dr. Shaw acknowledges that he was in too great haste, in travelling through the Holy Land, to make many observations, much less to collect specimens. He notices, generally, the variety of anemonies, ranunculusses, colchicas, fritillaries, and tulips, with which the plains abound, and the quantity of game of all kinds; but the only curious animals, he says, that he had the good fortune to see, were the *skinkôre*, a species of lizard, and the *daman Israel*, supposed to be the *saphan* * of the Scriptures; an animal of the size of a rabbit, but in the shortness of its fore-feet, resembling the jerboa.

The notices contained in Hasselquist's Travels, are scarcely less meagre. The animals he saw, were only five sorts of quadrupeds,—the porcupine, the jackall, † the fox, the rock-goat, and the fallow-deer; and fifteen of birds. His collection of plants is somewhat more ample, and will be found deserving of attention. It is remarkable, however, that the pupil of Linnæus should have given the bare catalogue, without any regard to botanical arrangement.

* Rendered "coney"

† "The fox of Samson."

Dr. Clarke's Travels contain some important contributions to the Botany of Palestine; but he also was in haste, and saw but a very small part of the Holy Land.

In the Travels of Burckhardt, and of Captains Irby and Mangles, will be found many scattered notices peculiarly interesting to the naturalist. But the information is not precise enough to enable us to refer the productions alluded to, to their proper place in a scientific arrangement. The more remarkable of these will be found mentioned in the body of our work; and they will supply matter for the more minute observation of future travellers. At present, our knowledge both of what may be called the Scriptural, and of the actual or modern Natural History of Palestine, must be considered as very imperfect. For remarks on the mandrake, the nature of which has been a subject of learned dissertation, see Shaw's Travels, folio, p. 369, and Maundrell's Journey, under Naplosa. But the amplest account of the animals and vegetable productions mentioned in the Scriptures, is that given by the very ingenious author of the Fragments supplementary to Calmet's Dictionary. See the edition of 1823, vol. iv. part 2, pp. 9—128.

APPENDIX. (B.)

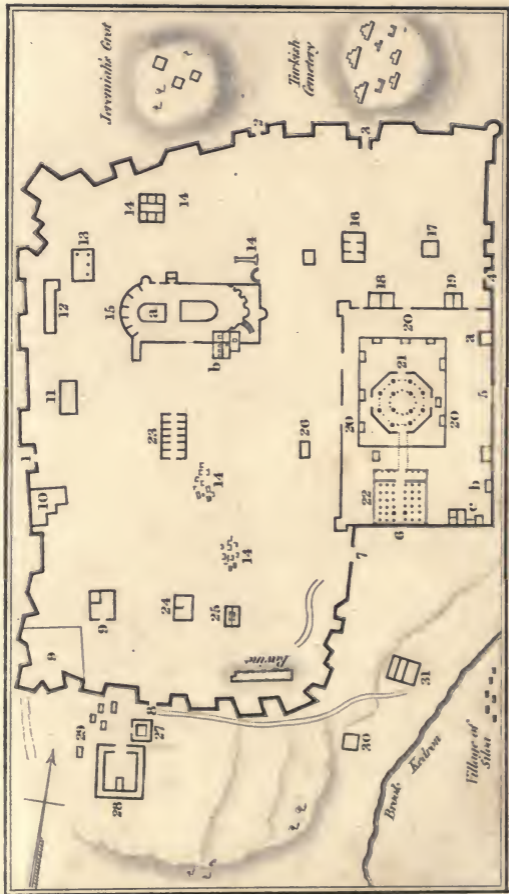
GLOSSARY OF ARABIC WORDS OCCURRING IN THE
GEOGRAPHY OF PALESTINE.

<i>Abd</i> Servant. <i>e. g.</i> <i>Abd Allah</i> , servant of God.	<i>Ghaffer.</i> (<i>Caphar.</i>) Toll. Tribute.
<i>Abou.</i> Father.	<i>Ibn.</i> Son.
<i>Ain.</i> Spring. (Eye.)	<i>Kâfer.</i> (<i>Kafir.</i>) Infidel.
<i>Ard.</i> Land. District.	<i>Kepha.</i> Rock.
<i>Bahr.</i> Lake. River. Sea.	<i>Khallat.</i> Castle.
<i>Belled.</i> Town. Village.	<i>Khan.</i> Inn.
<i>Ben.</i> Son.	<i>Min.</i> Port.
<i>Beni.</i> Sons.	<i>Moye, Moiet.</i> Water.
<i>Bet.</i> (<i>Bait.</i>) House.	<i>Nahr.</i> (Same as <i>Bahr.</i>) Lake. River. Sea.
<i>Bir.</i> (<i>Beer.</i>) Well	
<i>Birket:</i> Pond. Cistern.	<i>Om.</i> (<i>Oom.</i>) Mother
<i>Caphar.</i> (<i>Ghaffer.</i>) Toll. Tribute.	<i>Serai.</i> Palace.
<i>Caphar.</i> (<i>Heb.</i>) Field. Camp. Station.	<i>Sheikh.</i> Chief.
<i>Djebel.</i> Mountain.	<i>Tel.</i> Heap.
<i>Djeser.</i> Bridge.	<i>Tor.</i> High.
<i>Gala</i> (<i>Khallat.</i>) Castle.	<i>Wady</i> Valley Ravine

APPENDIX. (C.)

DESCRIPTION OF THE GROUND-PLAN OF
JERUSALEM.

- | | |
|--|---|
| 1. Bethlchem Gate. | 17. Mosque of St. Anne |
| 2. Damascus Gate. | 18. Pilate's House. |
| 3. Herod's or Ephraim Gate. | 19. Pool of Bethesda. |
| 4. St. Stephen's Gate. | 20. Haram Schereeff. <i>a.</i> |
| 5. The Golden Gate, (walled up). | Throne of Solomon. |
| 6. Gate into El Aksa. | <i>b.</i> Where Mahomet is to sit on the Day of Judgment. |
| 7. Dung Gate. | <i>c.</i> Entrance to the Grotto of Sidn Aisa |
| 8. Zion Gate. | 21. Mosque of Omar. |
| 9. Armenian Convent and Garden. | 22. Mosque of El Aksa. |
| 10. Castle of the Pisans. | 23. Bazars. |
| 11. Pool of Bathsheba. | 24. House of Annas. |
| 12. House for Female Pilgrims. | 25. Jews' Synagogue. |
| 13. Latin Convent. | 26. House of Omar Efferendi. |
| 14. Ruins. | 27. Palace of Caiaphas. |
| 15. Church of the Sepulchre. <i>a.</i> The Sepulchre. <i>b.</i> Calvary. | 28. Sepulchre of David. |
| 16. Herod's Palace. | 29. Tombs. |
| | 30. King's Pool. |
| | 31. Pool of Siloam. |



Jeremioh Grot

Turkish Cemetery

Kennet

Brook Kedron

Village of Silat

Sid: Hall, sculp.

GROUND PLAN OF JERUSALEM.

London: Pub. by J. Dunston; Paternoster Row, April, 1851.



APPENDIX. (D.)

DESIDERATA.

It has been thought that it might aid future travellers to throw further light on the topography of Palestine, to direct their attention to a few *desiderata*.

The sites of the following ancient towns require to be ascertained: On the coast, Antipatris and Apollonia, between Cesarea and Jaffa; and Anthedon (Agrippias), between Gaza and Raphia,—probably at or near Dair. On the road from Gaza to the ancient Eleutheropolis, the whole of which is untravelled by Europeans, Gath, Marissa, Adora, Lachish. Eleutheropolis itself, the capital of the Idumeans. See p. 195. In the same direction probably, about twenty miles S.W. of Hebron, Beersheba in Simeon. Also, the ruins at Abdi in the desert, three days' distance below Hebron. See p. 201. At Hebron the Cave of Machpelah. Examine also the House of Abraham, between Sipheer and Hebron. See p. 200. The whole road from Hebron to the Gulf of Akaba remains to be explored. Also the route from Hebron to Rihhah. The bearing and length of the Dead Sea require to be verified.

At Jerusalem—1. The precise bearings are required of the Mount of Olives, Bethlehem, &c. 2. The elevations round the city require to be explored, and the names ascertained from Jewish or Arab natives: in particular, the hill on the N.W. called Mount Gibon, and that on the N. supposed to be Scopo, where Titus encamped; by some fixed on as the site of Calvary. (Nos. 90 and 88 in Dr. Richardson's Ichnographical Plan.) Also the Hill of Evil

Council (Dr. Clarke's Mount Zion), S. of the city; and the mountain which rises from the bed of the Kedron on the S.E. 3. The course and distribution of the aqueduct from Solomon's Pools to Jerusalem, and the cisterns which supply the present city, are deserving of investigation. 4. The course of the Tyropœon, supposed to be a line drawn transversely from near the Castle of the Pisans to the Pool of Siloam (No. 31). 5. The sepulchre of David on Mount Zion, and the ruins between Mount Zion and the mosque of Omar. 6. The ravine crossed by the road to St. John's in the Desert. 7. Ruins of a tower opposite to Bethlehem gate. 8. Turkish oratory beyond the cemeteries N. of the city, and near the Dragon's Pool—query, its history? 9. The source and course of the Kedron. 10. The *cryptæ* on the summit of Olivet, described by Dr. E. D. Clarke.—An intelligent Jew would probably be found the best cicerone.

At Nablous, the Beer-el-Samaria, the Beer-el-Yakoub, and the Beer-el-Yusef; the ruins on Mount Gerizim and Mount Ebal; and, between this route and the Jordan, the site of Bethel. The road from Nablous to Cesarea might be worth exploring.

In Galilee, the site of Zabulon, of Jotapata, of Capernaum, and of Dan (query, Daphne?). Also, the bearing and extent of the Lake of Tiberias, and the plains and wadys on its western coast. The sources of the water of Hasbeia and Tel-el-Kadi, and their junction with the stream of Panias.

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